



A Woman Pope (as History doth tell)
In High Procession Shee in Labour fell,
And was Deliver'd of a Bastard Son;
Thence Rome some call The Whore of Babylon.



A Woman Pope (as History doth tell)
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**A Present for a Papist:
OR THE
LIFE and DEATH
OF
POPE JOAN,**

Plainly Proving
Out of the Printed Copies, and
Manuscripts of Popish Writers and
others, that a Woman called
JOAN, was really

POPE of ROME;

And was there Deliver'd of a Bastard
Son in the open Street, as She went
in Solemn Procession.

By a **LOVER** of **TRUTH**,
Denying Human Infallibility.

L O N D O N,
Printed for **T. D.** and are to be sold at
the Ship in *St. Mary Axe*, and by
most Booksellers, 1675.

At Boston for a single

Sum 1881

DEATH

April 28.

Request of

Hon. Charles Sumner,

of Boston.

(1881-1882)

and

others, and a Woman called

JOHN, was really

POPE OF ROME.

And was there Delivered of a Barbed

Iron in the open street, as she went

in solemn Procession.

By a CONVENT OF NUNS

and

JOHN

Printed for J. D. and are to be sold at

the Shop in St. Mary and by

most Bookellers



The P R E F A C E.

THE Author of this following Treatise is many years since deceased; a great Lover of *Truth*, and one who had been highly preferred in the Church of *Rome*, could he have dispensed with her *Sons profitable Sin of lying and equivocation*. In his time he was lookt upon as a man of a very acute Wit, a great *Virtuoso*, yet of a meek and modest temper, one who valued *Truth* so much, and the *World* so little, that all that knew him, could do no less than approve and applaud his writings before they read them; and truly, as to the confirmation of his assertion, proving that there was a Woman called *Joan*, who was Pope of *Rome*, he needed not the use of *Lying*, since he had so great a cloud of Witnesses to manifest the Verity of the Story, and not a Protestant among them, but all emiaent *Pontifical Writers*, (*Pro-*

The Preface.

pugnacula Romane Ecclesie) whose *Volumes* he laboriously read over, and hath quoted them faithfully, in which quotations you will find none of the meanest of the Sons of the *Romish Church* have acknowledged, that there was a Woman Pope, and several to this day, to their own shame and confusion, must confess the truth of this Story.

The Book was first published in the year 1602, Dialogue wise, between a *Protestant* and a *Papist*, wherein all the arguments that can be produced to prove the nullity of a Pope *Joan*, are fully and plainly answered; but the Book proving exceeding scarce, and the Reprinting thereof much desired, I have taken the pains to alter the method only, but not the matter, and the only addition (in a manner) is Pope *Joans* life translated, as it is briefly described by *B. Platina* in his lives of the Popes; and indeed, all who have writ of her, have done it in so few words, that you must not expect the Tith of this *Lady Errants Story* in this small Volume; not but that I am apt to believe that a

Woman

The Preface.

Woman of such eminent learning and excellent parts, wherewith she was endued, must perform many memorable actions in the World, besides what were contain'd in her lascivious Ramble with her lusty Gallant to the City of Athens, and from thence to Rome, in which place she behaved herself in all respects, in masculine apparel, like a learned and a Holy Man, till female frailty disgraced her Papal Dignity with a Bastard, of which she was shamefully delivered in the open street, as she was going in Procession, and both ignominiously died instantly thereon.

Our Author hath given no very large account of her Life, supposing a full Relation would take up more Paper than learned Tostatus his Works, who hath troubled the World with two sheets for each day in his Life. But I conceive he writ this (as one wittily observes) to undeceive such as took Rome for the model of the Heavenly Jerusalem, and the Pope and Cardinals, for the Mayor and Aldermen of the Corporation. The proofs herein alledged for the Vindication of this Story, seem so apparently unde-

The Preface.

Undeniable, that not only I, but many more of good credit, are clearly perswaded there was such a Woman. If matters then have gone thus at Rome, (the people there having been most intollerbly abused, not only by this Female Pope, Donna Olympia, Sister in Law and overruling Miss to Pope Innocent the Tenth, and others of the like Masculine Gender) what hopes of *Infallability*? Let Children and Fools be pleased with Baubles, I hope the more rational sort of men will not be imposed on, and exempt the Pope from the determination in the Text, *Every man is encompassed about with Infirmities*. He that believes the contrary, to his peril let him do it, and to the obstinate, who shall persist in this folly, I shall only say, *Si Populus vult decipi decipatur*. He that will be an Ass may; I wish all good Christians to have a care of being such credulous Cocks-combs, and so

Farewel.



A Present for a Papist :

OR THE
LIFE and DEATH
OF
POPE JOAN, &c.

John English or Pope Joan, as you may read in *Platina's* Lives of the Popes, was born at a place called *Mentz* in *Germany*, who concealing her Sex in a Masculine habit, being a young Woman, travel'd with a man of singular Learning to *Athens*, whom she infinitely loved for the excellency of his parts, having sufficient ingenuity to qualify her for a judge in that particular. Such was her desire of knowledge, that for some
B time

time she wholly banish'd her thoughts from every thing that had the least appearance of what was sensual, and applying her self solely to her study, in a little time she so improved her self in all Arts and Sciences, by conversing with the Learned of those times, with the assistance of her no less Learned Companion, that in Philosophy she had few Equals, and a while after coming to *Rome*, in Theology she had as few Superiours. By her indefatigable reading and acute disputing, she soon obtain'd so much good will and Credit amongst all sorts of Persons, that she was not only cried up for a great Wit, but a man of unimitable holyness and piety, and this vogue ran so uncontrollably general among the wiser sort, that *Leo* the Fourth deceasing, by the consent of all, as *Martinus* saith, she was chosen Pope. Being hardly

ly warm in her Papal Seat, her Piety gave place to her Leachery, in-
 somuch, that admitting either her
 learned Fellow-traveller, or one of
 her Menialls, as some imagin, into
 her loose embraces, she conceived
 with Child, and as she grew bigger
 and bigger, every day produced
 new inventions to conceal her in-
 pregnation, so suply contrived, that
 this growing infamy was known
 to none but him that was the cause
 thereof: but mischief on't, not
 dreaming that her time approacht
 so near, as she was going from the
Vatican to *St. John Laterans* in
 Procession, between *Nero's Colof-*
ses and *St. Clements*, she fell in Tra-
 vel, and was Delivered of a Son,
 and dyed in that very Place, having
 sate as Pope two years one month
 and four days, and was buried with-
 out the least honour and solemnity.

Jacobus Bergomensis differs little
 in opinion from the aforesaid rela-
 tion,

tion, a Man whom *Trithemius* (*Lib. de Ecclesiasticis Scriptoribus*) applauds for being well read in Scripture, a famous Historiographer, and one that was witty, eloquent, and of a good life and Conversation, and therefore we may dare credit such a Person, who says, *a Johannes Septimus Papa, natione Anglicus post Leonem Pontificem, Pontifex factus sedit, An. 2. Mens. 5. Hunc tradunt fuisse faminam, &c.* John the VII. by Country English, was created Pope after, next after Leo, and sat two years five Months; they say this was a Woman, and that she went very young out of England to Athens with a learned man that was in Love with her, and that thereby, hearing good Professors, she profitted so much, that coming to Rome, she had few like her in Divinity. Whereupon by her Reading, Disputing, Preaching, and Praying, she got her self so

*a Supplement
Chron. lib. xi.
ad Anno 858.
Impres. Vene-
tiis. An. 1486.*

so much favour, that upon *Leo* his death, she was Chosen Pope in his Room, (as many men say by common consent; but see the luck of it, a while after, she was got with Child by one of her acquaintance, and was delivered thereof in the time of her Papacy; for going from the *Vatican* to St. *John Laterans* in Procession, between the *Colosses* and St. *Clements*, e're she was aware, Child-birth Pangs seizd her e're she was aware, and was delivered in the High-street without the help of any Midwife, but she dyed presently, and was buryed without the least solemnity in the same place, with her Bantling lying by her. Now in detestation of so foul a fact, and for the continuing the memory of so lude an action, the Popes to this day, when they go in Procession, to shew their dislike to the place of her Travel, which was in

the midst of her way, forsaking it, do turn into by-lanes, and by-streets, till they have left that on their backs, and then returning into the same street again, they go forward with their Procession. And for avoiding the like mischief for the future, it was decreed: that none should be consecrated Pope, before the youngest Cardinal Deacon had tried by touching, (whilst the Person to be consecrated sat on a Close-stool) that he was a man.

I am not ignorant how incredulous this story appears to the Romanists, and how fabulous and ridiculous some have endeavour'd to render it by their sophistry and forgery, which shameful practices we need not wonder at, if we consider how customary it is for them to avow manifest untruths, and deny known truths, especially if they produce any advantage to the vanity

ty of their Popish perswasion ; all which is as easy to prove, as to object against them; which though it may be demonstrated by diverse particulars, viz. By Parsons and Bishops, denying that they call the Pope their Lord God : by *Bellarmin*s denying that any Jesuit had any hand in the Gunpowder Treason : by their general denying that Pope *Honorius* the first was an Heritick, &c. Yet most apparently their impudence appeares, in denying the report of a *Joan* that was a *quondam* Pope of Rome ; which I shall endeavour to prove by a Cloud of witnesses, not any of our own Brethren, but the sons of the Romish Church, which purposely I have done for the greater confirmation of my arguments ; for as *Novatian* says, *de Trinitate firmum est genus probationis quod etiam ab Adversario sumitur, ut veritas etiam ab inimicis veritatis probetur ;*

b Vives de
Instrument.
probabilita-
tis.

that is a strong proof which is wrung out of the adversary, when the enemies of truth are driven to bare witness unto the truth. And as ^b another, *Amici contra amicum et inimici pro inimico invincibile testimonium est.* Which sounds thus as I conceive; the testimony of a Papist against a Papist, and the testimony of a Papist for a Protestant, is without exception. If I have given an impartial and true account of this *Joan*, the Woman Pope, manifestly proving there was such a Person who sate in the Papacy, and dyed therein with infamy, against the surmises and objections made to the contrary, by *Robert Bellarmin* and *Cæsar Baronius* Cardinals, *Onuphrius Harding*, *Saunders*, *Cope*, *Genebrard*, *Bernartius*, *Florimondus*, *Papirius*, *Maso*, *Parsons*, &c. I would then have the Romanist lay aside all prejudice, and bare Witness with

with me, if he can bring more solid arguments to the contrary, I am ready to be convinced, being content to learn of him if he can better inform my judgment, as ^c St. *Augustin* did of *Tychonius* the Heretick. To conclude my *proœmium* with all sincerity, I profess, that though it may be gather'd out of *Campion* a Tiburn-martyr, and the Papists Champion, that they believe one Heaven cannot hold them and Protestants; though ^d *Costerus* wish strangely that he may be damn'd with the Devil to all Eternity if any of us be saved; yet their uncharitableness and cruelty towards us from time to time extended causelessly shall work no such effect in me, but on the contrary, I wish them well, and shall constantly pray for the welfare of their Souls; that they may have eyes to see the truth, and ingenuity to acknowledge it,

c Lib. 2. Retraff. cap. 18.

d Fieri nequit ut Lutheranus, Jehenam, evadat, ex externis ignibus eripiat. Si mentior damner ipse cum Lucifero, saith *Costerus*, Resp. ad Refutat. Lucæ Osiandri Proposit. 8. pag. ult.

Give

Give me leave now to come to the Proof of this famous History of Pope *Joan*, and by the way, methinks I hear some opinionative obstinate Romanist say that the whole story of Pope *Joan* is a fond, vain, and meer fable, a ridiculous fiction, and so known to the more learned sort of Protestants among you, but that you will not leave deluding the world with it for want of other matter; besides, there are so many improbabilities and moral impossibilities in this Tale; as no man of any mean judgment, discretion, or common sense will give credit thereto; but will easily see the vanity thereof. In a

*e Impudentis-
sime ficta,
stultissime
credita.*

*Fernarius
de milite
legenda hist.
lib. 2. p. 105.*

word, I say *e* he was a Knave that invented it, and he is a Fool that believeth it, especially if he compares it with what is written on the same subject by *Buchingerus* in *Germani*, by *Charanza* in *Spain*, by *Onuphrius*, *Bellarmin*, and *Baronius* in *Italy*,

Italy, by *Tavianus*, and *Bernartius* in *Belgia*, by *Pontacus* in *Aquitania*, by *Genebrard* and *Papyrius*, *Massonius* in *France*, by *Saunders*, *Cope*, *Harding*, *Father Parsons*, and others which were *English* men.

To all those particulars, and what else hath been objected, to prove the nullity of this History, I shall endeavour to answer and refute as mildly as the subject will permit, and first, did it not pass for currant, *sans contradiction*, till within somewhat more than a Century of years, *viz.* Till the year 1566. That *Onuphrius* the Fryer began to boggle at it; he was the first that ever by reason indeavour'd to discredit the report of it, and yet confesseth that many worthy men as well as vulgar, believed it for a truth: *Multos & magni nominis viros historiam hanc suscipere eam quoque vulgo verum existimari.* Besides, it is to be found in *Mari-*

anus Scotus, in Sigibert, in Gote-
fridus Viterbiensis, in Johannes de
Parisis, in Martinus Polonius, in
Petrach, in Boccace, in Ramulfius
Cestrensis, in Johannes Lucidus, in
Alphonfus e Carthagena, in Theodo-
ricus de Niem, in Chalcocondilas,
in Platina, in Palmerius, in Naucle-
rus, in Sabellicus, in Trithemius,
in Voleteranus, in Bergomensis, in
Schedel, in Laziardus, in Fulgofus,
in Textor, in Gaffarus, in Mantuan,
in Crantius, in Caranza, with ma-
ny more of the Papiſh faction ;
ſome Grecians, ſome Italians, Spa-
niards , French, Germans , Polo-
nians, Scots, Engliſh, and yet not
one of them a Lutheran. If theſe
Authors added no weight to the
verity of this Hiſtory, yet me-
thinks her Image might, which is
ſet up among the reſt of the Images
of the Popes in the famous Church
of Siega in Italy, and is to be ſeen
there at this day ; which the Bi-
ſhop

shop of that place would not suffer to be defaced at the last repairing of that Church, though the Jesuits did urge him much to do it. Moreover, was there not made of old for fear of such like cheats and abuses a stool of easement, on which Popes were set at their inauguration, for proof of their humanity? was there not a Marble Image set up as a Monument thereof, in the place where she Miscarried, viz. In one of the chiefest streets in *Rome*, which Monument was likewise to be seen within this few yeares, no longer ago than in the time of *Pius* the fifth. Lastly, is it not written by men of their own perswasion, that all Popes when they go in Procession, refuse to go through that street in detestation of that fact, but go further about. To this the Romanists do answer, it is not so much in detestation of any such supposed fact that they
leave

leave the straight and nearer way to the *Lateran Church*, but because that street is *Augusta & anfractuosa*, a narrow winding street, and in that respect unfit for so great a Train as ordinary accompanies the Pope to pass orderly through, as *Ouphrius*, *Bellarmin*, and *Remondus* have observed. But if it be true what *Philippus Bergomensis* hath registred, this observation is false, *sed omisso* (saith he) speaking of the Popes turning out of that place of the street wherein *Madam Joan* was deliver'd without the benefit of a warm Bed, Midwife, Nurse, or Caudles to comfort her, *Declinat ad diverticula vicasque, et sic loco detestabili postergato reintrantes, iter perficiunt quod ceperunt*: that is, leaving the way, they turn into by-lanes and by-streets, and as soon as they are beyond that detestable place, they turn into their way again, and so go

f In Supplement
ment Chron.
ad Annum
158.

go on to the perfecting their Pro-
cession. Now, if upon their leav-
ing that street, they enter into by-
lanes, &c. And having past that
ominous place, they turn in again;
the reason why they leave that
street cannot be because it is nar-
row and winding in and out, for
doubtless those by-lanes are as nar-
row. And by their turning out
and returning into the same way a-
gain, they wind as often in and out
as if they went along through the
same street, though it were very
crooked. In confirmation where-
of *Platina*, who knew Rome ve-
ry well, and was desirous enough
to cover the Popes nakedness here-
in, as much as he could with any
honesty, confesseth that this is
probable enough.

*g De vitis
Pontif. in vita
Johan. 8.*

As to the Marble Image erected
in perpetuam rei memoriam ^h *The-*
odoricus de Niew, who was former-
ly a Secretary to a Pope, says, ad-

*h Lib. de pri-
vilegiis &
juribus Im-
perii.*

buc

huc vetus Statua marmorea illic posita figurative monstrat hoc factum,
 unto this day an old marble Image erected in that place, sheweth the matter under a figure. Now observe what a slender evasion the Romanists make use of, in acknowledging there was such a Statue but resembled not in the least a Woman lying In, nor was the Boy engraved by her like a Child in Swadling-Clouts, but like one of some years.

This exception is to little purpose, for that age was an ignorant, illiterate, witless age, and therefore perhaps had no more Skill in Graving, Carving, and Painting, then they had, whom *Ælian* mentions, who were forced to write over or under their Pictures, *Hic est Bos; ille Equus; hac Arbor;* this is a Bull, this an Horse, and this a Tree; that men might know what creature it was they Painted

ted *Aeneas Sylvius* pointing to a more ingenious time than that of *Pope Joan*, condemns the Painters and Carvers thereof for notorious bungling Botchers, saying thus, *If we could take a view of graven or painted Images made two or three hundred years ago, you would find them pourtrayed not like men, but Monsters and hobgoblins*; such an artist probably had the handling of *Pope Joan's* statue; however as ill framed as it was, *Pius Quintus* thought it as it stood, that it discovered more than he willingly would have known, and therefore removed it and cast it into the *River Tyber*, not because it disgraced the street, but, *ut memoriam illius aboleret*, that he might extinguish the memory of that shameful action, and this is not only witnessed by Travellers, that were in *Rome*, but by *Elias* in *Hassensmuller* formerly a member of the fiery order of *Jesuits*.

i *Hist. a Jesuitici Ordinis*
cap. 10. de
Jesuitarum
Patre &
Matre.

C

Bel.

Bellarmin in *lib. de Rom. Pontif.* will not allow of this *Stool of Easment*; for says he, of a stool of easment to try the Popes Sex, there is no where any mention; *Onuphrius* averring that it is but a meer toy, and an idle conceit of idle people; yet *Philippus Bergomensis*, a man of great learning and esteem in his time, (as *Trithemius* attests) records it as an undeniable truth, that there was such a thing; for upon mention made of Pope *Joans* story, *Ad evitandos similes errores statutum fuit* (saith he) *ne quis de cetero in B. Petri collocaretur sede priusquam per perforatam sedem futuri Pontificis genitalia ab ultimo Diacono Cardinale attractarentur*: for avoiding like error for the future it was decreed that no man should be held for Pope, till the youngest Cardinal Deacon had found by trial, while he sat upon a stoole of easment, that he was a man; which

which is likewise testified by *La- k De rebus*
onicus Chalcho condilas; for upon *Turcicis lib. 6.*
relation of that story he thus pro- *pag. 98.*
ceeds, *Qua propter ne decipiantur i-*
terum sed rem cognoscant neque am-
bigent Pontificis creati virilia tan-
gunt & qui tangit acclamat: Mas
nobis Dominus est: that is, least
they should be deceived again,
they make proof of the Popes man-
hood by feeling, and he that feel-
makes it known by crying our Lord
and Master is a Man. And *Sabelli-*
nus writing the same matter, says;
There is to be seen at this day in the
Popes Pallace a Marble Chair where-
in the new Pope presently upon his e-
lection is set down, that as he sits, the
lowest Deacon may make trial of his
humanity by touching or feeling.

As much may be read in *Wil-*
liam Brewin, who lived in the year
1470. for in *Capella Salvatoris*
(saith he) *In the Chappel of our Sa-*
vionr, there are two or more *Mar-*
ble Chairs with holes in them, where-

The Life and Death

in (as I heard) there they make proof whether the Pope be a man or no.

The Romanists confess there is such a Chair, but never intended for the use afore recited; for (say they) he sits not therein in a corner, but in the great Church of *St. John Lateran*, where a vast concourse of People come to see him; where he is attended by the whole Colledge of Cardinalls, with many Embassadours of Kings and Princes; whereas a closer place was fitter for that Purpose, and they might more conveniently have made tryal of his humanity in the conclave, wherein he was chosen, and so they did it seemes; for presently upon their electing of him, before they proclaimed him *Pope*, they sate him in a Chair in their Conclave, as you may read *in the book of holy Ceremonies*, dedicated to *Leo the tenth*, whereby you may see how
idly

idly ^m *Bellarmin*, talks (if I may ^{m Lib. 3. de}
be so bold to speak so of so great a ^{Rom. Pont,}
Cardinal) who taking upon him to ^{cap. 24.}
clear the Point, never speaks of
his sitting in the chair in the Con-
clave, but only of his sitting in o-
ther Chairs at *St. John Laterans*,
as though he had been chaired only
Publickly, and not in private, and
that he himself had said sufficient-
ly to the Point in question, by
proving, that in Publick there was
no such conclusion tryed with the
Pope; whereas the conclusion was
tryed in secret. Now, should
you ask the question of any of
them to what end does he set in
such a Chair in Publick, I warrant
you the reply will be, *that thereby*
he may be put in mind, that he is not
God but Man: in as much as he
stands in need of a Close-stool as well
as others; so says Florimondus:
and indeed I think he hath need
to be put in mind thereof. For

n N. D. in his
Warnword to
Sir. Fr. Ha-
stings encoun-
ter, cap. 2.
fol. 30.

though some Papists deny it shame-
fully, yet there have been popish
Parasits, who have in plain terms
called the Pope (as *St. Thomas* term-
ed *Christ*, *Job. 20. 28.*) their Lord,
and God; and there are still such,
who give him such titles as are due
to God alone, and rob God of some
part of his power, to bestow it on
him. See *Stapleton princip. fid.*
doctrin prafect. ad Greg. 13. Plane
supremum in terris numen.

But methinks they should not
need to have set him in such a
Chair, to such a purpose, for his
own necessity would have compeld
him to set himself thereon ordina-
rily every day; and his Chamber-
pot would have served to put him
in mind of his humanity sufficient-
ly: thus *Antigonas* the elder (as
Plutarch relates) was convinced
that he was a Man and not a God.
Besides, methinks they should not
have intended such a Mystery by
such

o Part. 2.
Moral. lib. de
Iside &
Osiride.

such a Ceremony, because they set him therein before he was in his *Pontificalibus*: for till he be Mitred, till he be Crowned, till he have received the Keys, whereby is denoted his power to bind and loose; and a Rod whereby is signified his power to punish; I say I should think there should be no fear of forgetting himself. Again, had it not been better think you, if they had aimed at any such marke, to have caused a Boy to come every morning unto the *Popes* Chamber door (after the example of *Philip King of Macedon*) who should have whoopt him out of his bed, and bid him remember that he was mortal.

And now see how industrious the Romanists are, by endeavouring to obliterate, or remove what ever may assist the continuance of the memory of this *Pope Joan*; for as *Pius Quintus* threw into *Tyber* her

marble Image which stood in the street where she was deliver'd, so by *Clement the eight*, by the perswasion of *Cardinal Baronius*, her Image in the Church of *Siena* is defaced; now if the present *Pope* will but burne all the books too, which are writ of *Pope Joan*, all evidences then would be totally lost, it would be easily for them then to prove that there never was such a *Pontifical Woman*. I but (says the *Papist*) what if her Image had stood still, is there any sence, that because of such a portraiture we are therefore bound to believe there was such a *Pope*; if we believe Painters, and Carvers we should make find work indeed; and so we shall indeed if we believe their Painters, and Carvers. For we find the *Trinity* painted by them in the likeness of a Man with three faces: sometimes like a Man with two heads having a *Dove* between them; both

both which fashions of painting the
Trinity is monstrous in *p Bellarmins* p Lib. 2. de
 Imag. cap. 8.
 opinion. We find our Saviour
 Christ painted with long hair, as
 though he had been a Nazarite by
 vow, which conceit is controuled q For Naza-
 rites must
 drink no Wine
 Numb. 6. 3.
 yet our Savi-
 our did, Mat.
 11. 19. and
 26, 29.
 by *q* Holy writ. We find him set
 on a Weather-cock on the top of
 the *Temple of Jerusalem*, as though
 the *Temple* had a spire-steeple like
 ours, which is false. We find the
Virgin Mary treading on the *Ser-
 pents* head, which the *Scriptures*
 foretold *Christ* himself should do.
 We find her richly apparel'd in a
 Gown of wrought gold, whereas,
 questionless her habit was very
 mean and ordinary; and with a
 pair of beads in her hand; where-
 as a thousand years after *Christ*,
 beads were not used throughout
 the world. Besides, their Painters
 recommend unto us a *Saint on horse-
 back*, whom they call *George*, and
 another on foot, as big as a Giant,
 whom

whom they call *Christopher*, and a *She-Saint* broken on the wheel, whom they call *Catharine*, and a fourth drawn in peices by horses, nick-nam'd *Hippolitus* : whereas in all antiquity there is no mention made of any such *Saints*. Thus you see we have no reason barely to believe painting and carving, but if Book-proof, or Tradition concur with them, we may give some credit to them. *p* *Bellarmin* himself is of the opinion, that there can be no error in substance, as long as (besides book-proof) there are *Monuments* of Stone or of Brass for the proof of any *antient* report : thus if he speak the words of truth the truth is with us ; for, besides *Monuments* of Stone, we have the *Testimonies* of many authentick *Writers* : amongst whom, *Charanxa* a Spaniard, who, *Florimondus* says, disproved the story of *Pope Joan* before he undertook the task himself, but

p *Lib. 2. de*
Rom. Pont.
cap. 11.

but he belies him ; for these are his words, ^{r In Sum.} *Johannes 8. Papa 105. Conc. p. 370.* *sub Petro sedit An. 2 Mens. Dies 4. Edit. Paris,* *de hoc ferunt, quod malis artibus Pon-* 1564.
tificatum adeptus est, quoniam cum
esset femina, sexum mentitus est ; et
postea à servo compressa, doloribus
circumventa, mortua est : in Eng-
lish thus ; John the eight Pope, 105.
Pope from St. Peter, sate 2 years 1
month 4 days. They report of this
Person that he got the Papacy by evil
means, because he feined himself to
be a man, whereas in truth he was a
Woman, who being afterwards begot
with child by one of her servants, fell
in travel and dyed therein.

2 *Krantius*, who is recom- ^{u Mitrop. l. 2.}
mended by *Pontanus* for a famous ^{Edit. Colon.}
Historiographer, and one that writ ^{1574. &}
before *Luthers* time, and is there- ^{Francof.}
fore the less to be suspected for ^{1590.}
partiallity, says thus, *Johannes*
Anglicus ex Maguntia mulier, men-
tita sexum, &c. John English,

a Woman of Mentz, dissembled her Sex, and being of a quick wit, and voluble tongue, and one that could talk Scholastically, she won the hearts of all men, so that she arrived to the dignity of Pope, no Man knowing any other but that she was a Man, save one of her Servants, who afterwards got her with Child : they say she was deliver'd near the Colosses, before she had sate too years compleat.

Mantuan, who is commended by Trithemius for an excellent Theologift, a knowing Philospher, and a famous Poet, the only man in all Italy in his time, hath this story in his description of Hell, and describing what manner of Persons were there, saith he.

*Hic pendebat adhuc sexum mentita
virilem*

*Famina, cui triplici Phrygiam dia-
demate, mitram*

*Extollebat apex & pontificalis adul-
ter.* Here

Here hangs a Woman, once who past
for man,
Who truckt for Breeches, Petticoats,
and Fan.
By her great parts she gain'd, with
much renown,
The Phrygian Mitre, with the triple
Crown.
Here hangs that Lecher too, by whom
'tis sed
The Woman Pope did lose her
Maiden-head,
And in the Street 'thout Midwife
brought to bed.

Achilles Gassar in his Epitome
of all Histories, and Cronicles,
collected out of the best Histori-
graphers, writes thus " John the " Achilles
eight, by Country English, by calling Gassar,
a Pope, yet by Sex a Woman, sate in Epit. Hist.
shamefully as Pope two years and six &c. Antwerp
Months. 1536.

Ravifius Textor, in his *Officina*
writes thus; *Scitum ex Chronicis*,
G

& à Majoribus Scriptum Johannem
 Anglicum ab Ephebis sexum veri-
 lem simulasse, et tandem fato nescio
 quo, aut Fortuna certè volente, ad
 pontificatum pervenisse, in quo Annos
 circiter duos sederit post Leonem
 quartum, neque prius innotuerit facti
 veritas, quam à quodam ex domesti-
 cis impregnata, tandem emisserit par-
 tum; It is a thing well known by
 the Cronicles, and written by our
 Ancestors, that John English, from
 her youth upward deputed her
 self in every respect like a man, and
 at length, by I know not what
 destiny, certainly by very great for-
 tune she became Pope, and sat
 about two years after Leo the fourth
 and no body knew this fallacie and
 deceit till she was with Child by
 one of her menial Servants, and
 deliver'd thereof: and Fulgosus,
 who was a noble, and learned man,
 and sometimes Duke of Genua af-
 firms the same story for a truth,
 saying

a De dictis
 factisque me-
 morabilibus
 lib. 8. cap.
 3 Tit. de fa-
 minis qua
 doctrinâ
 excel.

saying, that *John the eight* was at length detected to be a Woman.

Laziardus is of the same opinion; so is *Hartmannus Schedel* a Doctor of Physick, yet not ignorant of holy Scriptures, nor atheistical-ly inclined, as it is bewailably common for such so to be, yet by *Florimondus* he is accused for being one of the brood of the *Hussites*, and lived in *Nurimberge* when that City was infected with *Husses* heresy, and therefore would fain perswade his party that no credit is to be given him, because whatever he writ concerning the Pope-dome of *Joan the Woman* was partial. In answer to this, I rather believe *Florimondus* to be one of the brood of abominable Lyars; for *Hartmannus Schedel*, born in *Nurimberg*, was ^b student in *Padua*, where he was created Doctor of Physick by the great *Matthiolus*, and he was so far from *Husses* opinion, that

b *Ego Hart. Schedel, Doctor Patavinus, &c. circa Anno 1440. f. 252.*

that in the same book quoted in the Margent he hath inserted one whole Chapter about the heresy of the *Hussites*, and their original.

z *Anthropologia* lib. 22.

pag. 503. edit.

Basil. 1556.

z *Volateran*, an Historiographer of good note, makes no doubt of the reality of this story; and *Trithemius* Abbot of *St. Martins Monastery* in *Spanheim*, a reverend, well read, and very learned man writes thus, *In the same year that Pope Leo died, John English succeeded for two years and five months. Now some say she was a Woman, and that she was known so to be but to one only, who was her servant, by whom at length she was begot with Child, and thereof deliver'd in the open street. For this cause*

z *Sabellicus* vir undecunq;
doctissimus
claret hodie
apud venetos
maximo in
pretio. *Trithemius* lib. de
Script. Eccles.

some would not reckon her among the number of Popes, disliking this villainous action: with whom, in matter of fact, corresponds *Sabellicus*, a man ^a of great esteem in *Venice*, yea the most famous in his time

time for all manner of learning; of whose books, *Pius the Third* professed he valued as much, as *Alexander* did *Homers Iliads*.

Wernerus Roleunick, who is reckoned by *Paulus Langius* among the most famous of the *Order of Carthusians*, and commended by *Trithemius* for a man of profound learning, and singular devotion, in confirmation of what is aforesaid, writes thus : *b This John*, by Sir-name, *English*, by his Country, of *Mentz*, is reported to have sat as Pope about this time; and she was a woman, but went in mans apparel. She profited so well in Divinity, that she had no fellow, and so was chosen to be Pope; But after a while, being great with Child, as she went in publick Procession, she was delivered thereof, and dyed. And this seems to be the Sixth Pope to this day, which was called Holy and proved naught : And therefore he was plagued by God, as

b Fasciculus
Temp. etate
6. ad annum
854.

D

the

the rest before him were plagued, Neither is she in the Register of Popes. Hence some say, because she was a Germane, a Germane is not permitted to be elected Pope, but this is manifestly false; for since, several Germans have been advanced unto the Popedom.

c Trithemius
de Script.
Ecclesiast.

Mattheus Palmerius, an Italian; and one of the choicest men which were at the Council kept by Eugenius, the 4. against the Council of Brasil; Pontifex 106. Johannes Anglicus (saith he) sedit An. 2. Mens. 3. fama est hunc Johannem fœminam fuisse, et uni soli familiari cognitam, qui eam complexus est, et gravis facta peperit Papa existens; quamobrem inter Pontifices non numerant quidam, ideo nomini numerum non facit; that is John was a woman, yet not known so to be, but to one of her familiars, who lay with her, she was deliver'd in the time of her Papacy, and because some

some reckon her not among the Popes, there are no more *Johns* for her, than if she had never been. The account that *B. Platina* gives of this *Learned Whore*, (or as *Mr. Fox* calls her the *Whore of Babylon*) is contradicted by some, and supposed to be never written by the Author aforesaid, but foisted in, so *Bernartius* conjectures; and to confirm his groundless supposition (saith he) *d Antonius Hetweeld*, a man of good report, and Alderman of *Louvaine* told me, that one *Engelber:us Boonius*, a reverend German Dean had often times told him, that he had seen many antient Manuscripts of *Platina* in the *Zatican at Rome*, and persued them diligently, and yet found not any mention made of this Pope *Joane*.

Surely this reverend Dean had the luck on't, to light on such antient Manuscripts, as the *Alderman of Lovain* informed *Bernartius* of,

*d Bernartius
de utilitate
Legende, b. ft.
lib. 2. p. 111.*

but how comes it about, that neither *Onuphrius*, *Platina's Commentator*, *Bellarmin*, nor *Baronius*, who have had as free access into the *Vatican Library*, as any, could never light on these Manuscripts as well as he? And how comes it that none since *Bernartius* thought good to except in that manner against *Platina*, the acknowledgment of those too Pillars of the *Romish Church*, *Bellarmin* and *Baronius*, with *Onuphrius*, that this Story is originally in *Platina* induceth me to believe, that, either *Bernartius*, belyed the *Alderman*, or the *Alderman* belyed the reverend *Dean*, or the *Dean* made a Fool of the *Alderman*, and made the other so too by consequence: for questionless had there been any such Manuscripts, some of them would have found them out, and made them publick to wipe off that infamy they more than barely stand suspected of. For
they

they are glad of narrower *Fig-tree-leaves* to cover their *Nakedness* withal, than such Manuscripts, could they be produced.

Now since it is evident, that *Platina* did write the life of this *Lady Errant Joan*, who coming from *Athens* became at *Rome* a teeming *Pope*, the Romanists have indeavour'd to find another hole to creep out at, denying that he writ by publick authority, and did not take his History out of the publick Registers of the Church. The belief hereof is an errour, and a gross one too; for *e Platina* himself professeth, that he writ by the command of *Sixtus the fourth*; and *Onuphrius* confesseth, that he followed *Damasus*, *Anastatius*, and such Historiographers, as had written before of the same matter. I but says *Florimondus*, *Platina* reported it rather to shew his reading, than for that he thought it

*e Proæmiolib.
de Viris Pon-
tif. in Epistola
ad Zistum. 4.*

true, for, (says he) had he imagin'd it true, he would have exaggerated it, and made the worst on't, that thereby he might have revenged himself of the Popes, at whom he was grievously incensed. For *Paul the Second* (continues he which all men know) racked him, and devested him, of all his dignities, and justly casting him into Prison, kept him there as long as himself lived. To this I answer; that he was racked, and imprisoned by *Paul the Second*, is true, but that it was justly done, is false; for *Trithemius* chargeth that Pope for so doing with cruelty.

Yet suppose all were true, doth it follow in *Florimondus Logick*, that because *Paul the II.* wronged *Platina*; ergo, *Platina* hated all Popes; and why not then; *Sixtus the fourth* gratified *Platina* many ways, setting him at Liberty, and restoring him his dignities; ergo *Platina* Loved

Loved all Popes for his sake? If one mans Kindness could not work Love towards all, it is not likely that one mans unkindness should breed hatred or Heart-burning against all; wherefore notwithstanding this we may well think, that *Platina* wrote what he thought, and the rather for that in the words following, he professeth, *f* *Apparet ea qua dixi ex his esse, qui fieri posse creduntur lib.* that such a thing may likely happen. *6. pag. 98.*

That I may not seem deficient in the production of testimonies for the farther probation of this story, give me leave to insert some more; amongst none of the meanest, observe what *Chalcocondilas* says, *It is well known that a certain woman was made Pope, by reason they knew not her Sex. For all (almost) in the Western parts of Italy, shave their beards. Now when she was great with child, and came abroad to solemnize some day, or to say service;*

as she was at service, she was deliver'd of a Child in the sight of all the People. Wherefore lest hereafter they should be deceived in like sort, they make tryal of his man-hood by touching, and he that toucheth proclaimeth, ~~We~~ we have a man to our Pope.

These words are allowed by them to be in the *Latin Translation*, but *g* *Baronius* will not admit of them in the *Greek*; for, (says he) *Clauserus*, his interpreter, added in his translation this story, which is not to be found in the *Greek Copy*: and for further perswasion, to make men believe it, he says, that *Florimondus* hath excellently well discovered the cousonage of *Clauserus*, for comparing *Clauserus* translation in *Latin*, with a *Frenchmans* translation of the same in his *Mother Tongue*, by that he found the Tale was not in *Calcocondilas*; for there was not one word of it in the *French translation*. But why

g *Annal. Tom.*
10. ad annum
853. nrm. 66.
Quamvis
apud Chalco-
condilum La-
sinè redditum
ejusmodi fa-
bula reperitur
esse descripta;
non tamen ab
ipso Authore
positum scias
sed ab Impos-
store Clauseri
fraudulenter
appositum.

why I pray may not the *French man* leave it out as well as *Clauserus*; it may be objected (but how truly I know not) that this French man was a faithful translator, and durst not have left it out, if he had found it in the Greek, as *Florimondus* notes. And whymay we not hold *Clauserus* as faithful an interpreter as the *Frenchman*, yea more faithful, seeing the *French man* was a *Papist*: for *i Papists* hold it Lawful in translating to omit offensive matter, andso doth no *Protestant*. If *Florimondus*, or *Baronius* could have informed us where a man might have seen a Greek Copy in which it is not, they had said something to purpose, but to go about to disprove it by a translation of one of their own creatures, they argue ridiculously, and if any of them gainsay that in the Western parts of *Italy* all (almost) have not their

h Fidus Interpres pratermittere non ausus fuisset, si in Græco Exemplari exeratum invenisset.

i Greiser lib. 2. de jure, &c. prohib. lib. malos cap. 10.

k Chronogr.
lib. 2.

their Beards, as some have made that vain opposition, it is easily answered: for by the Popes Canons, the Italian Priests, yea all the Priests of the Western Church are to be shaven; so saith k Pontacus, *hic Papa (Anicetus) Clericos comam & barbum radere in signum clericatus iussit.* Pope Anicetus commanded the Clergy to shave both their heads and their beards, in token that they were of the Clergy. And, *Occidentalis ecclesia clerum, ab ipsis ecclesia Christiana primordiis barbam radendi morem tenuisse, asserit Gregorius 7.* Pope Gregory the seventh avoucheth, that from the Apostles days the Western Clergy did shave their beards, to whom l Durandus who lived about the year 1280, subscribeth: for he acknowledgeth that before, and in his time, they were shaved, proving the lawfulness of it out of Ezechiel, and shewing the mysteries that are imported by it.

l Rational.
Divin. Offic.
lib. 2. de Mi-
nistriis, &c.

it. *Johannes Pierius Valerianus*, attests the same, imputing the Error of electing *Pope Joan* to the ordinary shaving of Beards, because by that means one could hardly know a man from a woman, which custom is shamefully revived in these fantastical times among our gentry, whose close shav'd wither'd Countenances, are no ways distinguishable from an antiquitated Gentlewoman, but by their long Wigs, which seem to hide those imperfections which attend on age.

For further proof of the verity of this story, it will be expedient to give you an account what *Theodoricus de Niem* (Secretary to a Pope) relates; *in John*, called *English*, was a woman born at Mentz, and she studied at Athens, apparel'd like a man, where she profited so well in the Arts, that coming to Rome she read there the liberal sciences and was held so sufficient

in De Privilegiis & juribus Imperii.

sufficient a Reader, that many of the better sort became her bearers ; afterwards with one consent she was chosen Pope, and lived in that dignity two years, and upwards : But taking her self more than before to idleness, and pleasure, she could not live so contentedly as she did, in her mean, yet studious condition : whereupon one day as she went with the Clergy, and People of Rome (according to the custom of that time) in solemn Procession, being attired in the usual Papal ornaments, she was delivered of her first begotten son (the Father whereof was her servant) near the Temple of Peace, which stands in the City ; as it is evident by an old Marble Image which stands there to this day, to denote so much in a figure. And hereupon it is that when the Popes go from the Vatican to St. John Laterans, and back again, they go not the direct way thither but by other streets farther about, and so make their journey longer.

I shall relate nothing what *Petrarch*, *Boccace*, *Lucidus*, and our Country-man *Higden* says to this purpose, since there are none so obstinate, but will confess they all have writ thereof, but only a little touch upon what *n John of Paris* writes as to this matter, who lived about the year 1280. and read publicly in the *University of Paris*, with great, and deserved commendation, as well in Divinity, as Humanity: he showing how sometimes a man may lawfully dispute, and take exception against the *Pope*, in respect of his Person o notes, that such a Person may be chosen as is not capable: *ut si esset fœmina, vel Hereticus, sicut fuerunt aliqui qui ob hoc non enumerantur in Catalogo Paparum.* As for example (saith he) if he prove a Woman, or an Heretick, as some have done, who in that respect are not reckoned in the *Catalogue* of the *Popes*.

n Tribem. de Script. Eccles. & Possevinus in Apparatu Sacro verbo, Johan. Parisienfis.

o De Potestate Regia & Papali.

What

What an infinite number of witnesses could I produce to verify this story whose Testimonies though ever so clear, yet the Romanists, the opposers of truth, will cavil at. *Martinus Polonus*, because he hath writ the truth concerning *Pope Jane* (for no other reason that I can find) they call him simple, ignorant man, given to vanity, and only famous for fables, for that is *p Bernartius* his censure of him.

p Martinus Polonus fabulis tantum celebris, catero obscurus homo.

q Archiep. Cofentinus & Penitentiarius Papa. Pofsevin. Apparatus sacer verbo Martini Polonus.

See the rashness of our later generation of *Papists*; for *q Polonus* was an Arch-Bishop, and Penitentiary to the Pope; he was learned in the *Holy Scriptures*, and not ignorant of secular learning; he was one, whom *Platina* relied on much for matter of history and applauded by him for a man of a good life, and conversation. He was the man, whom the Author of *Fasciculus Temporum*, and *Jacobus Bergomensis*, two good Historiographers, professed

ed that they followed especially; and yet he is abused with undeserved titles of ignorance, for speaking the truth.

The premises consider'd, one would think there needed no other quotations for farther proof of a matter so notorious, however since we have such plenty of Testimonies, it will not be irrequisit to insert some more, that may for ever stop the mouths of Truths objectors and op-

poners: and first, *Marianus Scotus*, who was born in the year 1028. a man of estimation whilst he lived, and when dead, was held a Saint, and by *Baronius* was stiled, *Nobilis Chronographus*, a worthy Chronologer; in his Chronicle, thus we read, *Leo*

Papa obiit Kalend. Augusti, huic successit Joanna mulier An. 2. Mens. 5. dieb. 4. that is *Leo the Pope dyed in the Kalends of August. after him*

succeeded Joane the woman, who sate (Lib. 4. de Rom. Pont. cap. 24.

larmin

r Ab omnibus
honore habe-
batur & non
sine opinione
sanctitatis se-
pelitur, Tri-
themius de
Script. Eccle-
siasticis.

larmin contradicts this, saying, that he who published *Krantius Metropolis* at *Colen* in the year 1574. doth witness; in antiquissimis exemplaribus *Mariani Scoti non haberi Johannem Papam fœminam*: that in the antient copies of *Marianus Scotus*, there is no mention made of *Pope Joane the woman*: What this *He* should be, that giveth this Testimony, I never yet could learn, nor that he was a man of any credit; besides, there is no reason that a nameless *Sr. Mr. Anonymus* should be credited against all printed Copies, especially if it be true, which *Bellarmin* saith in another case: *Author sine nomine est sine autoritate*: a man without a name is without credit; and *Canonus a concilio cujus ne nomen quidem extet facile contemni potest*: a Canon out of a Council, whose name is not known may very well be slighted. But would you know the reason why *Bellarmin* did not name him? cause

† Lib. 4. de
Rom. Pont.
Cap. 13.

you may suppose, not because he was ignorant of his name, but because he was but a mean fellow, a Printer, a poor Batchelour of the Law, a man of slender reputation; for he is named in the first page of the *Book Gerwinus Calenius Lippiensis*: and what was such a fellow to run away with a story of this consequence upon his bare word in this manner;

nqua hic Author de Johanne semina refert, in odium u Annotat in lib. 2. Kran-
iii Metrop.

Romanorum Pontificum conficta fuisse ab illis quos ipse deceptus sequitur ut alios omittamus quos Onuphrius in Platinam scribens recenset, testantur Marianus Scotus & Sigibertus, quorum qua supersunt M. S. exemplaria fraudem illorum detegunt, qui eorum impressis voluminibus id inseruerunt.

That this which the Author hereof reports touching Pope Joan is but counterfeited stuff, devised to make the Pope odious; to say nothing of such proofs as Onuphrius gives in his Annotations on Platina, Martianus, Scotus, & Sigi-

E bert,

x In chronico
ad An. 184
Printed at
Paris. 1513.

bert, do testify; whose manuscripts remaining on record discover their falsehood who have chopt his tale into their printed volumes; which Bellarmin, nor any other durst or dare avouch, the contrary being confess'd directly by Baronius : x Sigiberts words are these, The report is, that this John was a woman, and that one only, who laid with her, knew so much : and that at length, even in the time of her Papacy, she was delivered of a Child. Whereupon it is that some reckon her not among the Popes, and that there is not one Pope John the more in number for her. Notwithstanding this, the Romanists deny that there is any such thing in the antient, true, and approved Copies of Sigibert, and if there be any such thing found, some pakey fellow, (as Bernartius notes) hath been rampering with his writings, and that Sigibert never writ it is fully witnessed by Genebrard. Pray here observe, the Canonists (when Popes alledge

alledge *Popes* for proof) do note, that it is *familiaris probatio*; meaning, it may be as much as that in the Proverb, *Ask my fellow if I be a Thief*. But say they in the Monastery of *Gemble* in *Flanders* there is extant the Original of *Sigibert*, which wants this Story, and for proof hereof, they have the oath of one *Protasius* a *Franciscan*, who saw it, and there (as he saith) *Sigibert* lived, there he wrote this *Book* with his own hands, there he left it after life as a Monument of his love. There it is shown by the Monks to such as come thither for a piece of excellency and rarity.

Now judge you whether this paltry *Fryer* is to be believed before *Trithemius*, who (says he) lived not there when he writ the *Book*; for he writ that, and many others in the Monastery of *St. Vincent* within the city of *Metensis*.

The Monks shewing this *Book* as *Sigiberts* own to all comers, is

y^l De Scripto-
ribus Ecclesi-
asticis Sigi-
bertus cum in
Canobio. 8.
Vincentio Me-
tensi ad in-
struend. pue-
ros esset posi-
tus scripsit.
Hist. lib.

z *Vergerius*
Annot. in Ca-
talog. harer.
Roma confla-
tum An. 1559
fol. 17.
** ibid.*

* *Bellonius*
obser: lib. 2.
cap. 83.

a very slender argument to prove that it is his: for I have read of a z Monk who gave out that he had brought from the East some of the sound of the Bells which hung in *Solomons Temple*, and * that he could shew among other reliques, some of the hairs which fell from the *Seraphical Angel* when he came to imprint the *Five wounds* of *Christ* in *St. Francis's* body, and I have * read of others who shew the Pilgrims who go to *Jerusalem* a three corner'd stone, assuring them it is that very stone whereof *David* spoak, saying, *The stone which the Builders refused, is the head of the corner.* *Psal. 118. 22.*

Now as Monks and Papists cou-sen others, so they are often cheat-ed themselves; for many of them do verily believe they have that which they have not. Do not many of them perswade them-selves that they have that *Syndon* wherein *Christ's* body was lapped, when

when it was interred, wherein (as they say) is to be seen to this day the Picture of *Christ*. Others think they have the *Nails* where with *Christ* was nailed to the *Cross*; and in like manner are they deceived in a thousand several sorts of reliques.

But grant that this story of *Pope Joan* is not to be found in some Copies of *Sigibert*, that does not argue that it was never writ by him; it is probable it may be left out by some, who have transcribed his Manuscript, which we may as well be induced to believe, and upon as good grounds, as that the words of *Ælfricus*, which oppose Transubstantiation were cut out of a fragment of an Epistle of his in the Library of *Worcester*, as a *Mr. Fox* doth prove apparently. Thus is this story of *Pope Joan* cut out of a very fair Manuscript of *Ra-*

a *Ass. & Mo-*
num. allegati-
ons against
the 6. Arti-
cles, Pag.
1304. edit.
1570.

b Index lib.
prohib. per
Clementem 8.
de Correct. lib.

c Job. Nevil-
son Sylva
Nuptialis.
pag. 319.

nulfus Cestrensis which is now to be seen in the Library of New-Colledge in Oxford: we need not wonder at such unjust proceedings of the Papists, since they give direction, that, *b quasama proximorum, & praesertim Ecclesiasticorum, & Principum detrahunt, corrigentur, atque expurgentur.* That such things should be alter'd, or put out, which tend to the Discredit of the Clergy; and doth not this touch their Ecclesiastick estate to the very quick? doth not Possevin advise, that the c note in John Nevilson the Lawyer, which makes mention of Pope Joan should be razed out? *Dele* (saith he) *quia Johannes hac famina Chimera est, & impostura calumniatorum*; blot it out (saith Possevin) because John this Woman was a meer Chimera, and a forgery of Calumniators.

For further proof that this John was a meer fiction Cardinal Baro-
nius

nus would make us believe, that those of the best Credit in History, and who have writ most of her, do not positively aver that there was such a *Woman Pope*, but make their report of her with a *sic aiunt*, or *aitur* *asseritur*, but he brings no other proof thereof than *teste me- ipso*: which however it may go for proof among *Princes*, yet is no proof among *Scholars*: and for my part without proof I will believe nothing, let who will be the asserter, especially if he be a *Papist*. For as d *Sigismund* the Emperour said of *Julian* the Cardinal Legate at the Council of *Basil*, when one commended him highly to him; *tamen Romanus est*; yea but he is a Roman; so I may say of any Romanist reporting things unknown, yea but he is a Romanist, or *Papist*.

And now I pray suppose it be so as *Baronius* saith it is, why may

d *Rerum Memorab. Paralipom. Hist. Abbat Ursperg. annexa. pag.*

394.

it not be true though it be deliver-
 ed with an *ut asseritur*? It may be
 objected that Lyes and false re-
 ports are midwiv'd into the world
 after that manner with, *so some*
say, and thus it is said. I confess
 that many lies, nay gross ones too,
 pass in such general terms: as
 for example. Men say (saith the
 Popish Golden Legend) that St.
 Patrick drove with his staff all the
 venomous Beasts out of Ireland;
 and, that he obtain'd of the Lord,
 that no Irish man should abide the
 coming of Anti-christ; the former
 of which Harpsfield Cope confesseth
 to be a Lye, and so I think all un-
 derstanding Papists acknowledg
 the latter; else why do none of
 the learned Clergy of the Church
 of Rome alledg it, to clear the Pope
 from being Anti-christ. Men say
 (saith Nangiacus, as Genebrard
 reporteth) that Kentish men
 have tails like brut Beasts,
 because

because their Ancestors mocked
Austin the Monk when he came
 to preach among them; nay by
 some this is believed as a truth to
 this day, for but lately a Kentish-
 man traveling with a *Fleming*, and
 being constrain'd to lye together,
 the *Dutchman* would not go to
 bed till he had satisfied his Eyes
 with the truth, or falshood of a
Kentish-long-tail; that this is a
 lye, there is nothing more evi-
 dent and yet this is reported
 with a, so 'tis said. When *Boniface*
 the Martyr was demanded whether
 it was Lawful to use a wooden
 chalice at the administration of
 the Lords supper; it is said he
 answered thus (saith *e Duaren*)

Olim aurei Sacerdotes ligneis va-
sis, nunc lignei aureis utuntur: In
 former times Golden Priests used
 Wooden Chalices, now Wooden
 Priests use Golden ones: in like
 manner it was written that *Pius*
 the

*e De sacris
 Ecclesiast. be-
 nefic. ac Min.
 lib. 2. cap. 4.*

f Pisanus de
Continencia
cap. ii.

g Duaremus
de sac. Eccl.
Min. lib. i.
cap. 2.

h Onuph. An-
notat in Plar.
de vitis Pon.
tis. in vit.
Gregorii. 10.

the 2. was wont to say, Marriage
upon just reason was forbidden Priests,
but now upon better reason to be restored
to them again: of which saying of
his there is no question to be made,
as may appear by this, that s a Jesu-
it only thus replies, That it was re-
canted by him, and denieth not that
it was spoken by him. That Alexander
the third trampled the Emperour
Frederick under his feet, and com-
manded on to say, thou shalt walk up-
on the Lyon, and asp, the young Lyon,
and the Dragon shalt thou tread under
thy feet Psal. 91. 13. g this is re-
ported with an, ut fertur, and yet
they have little to say for them-
selves who call the truth thereof
into question. That merry Car-
dinal, who seeing after the death
of Clement the fourth, that his Bre-
thren the Cardinals called still for
the assistance of the Holy Ghost, and
could not agree upon the election
of a new Pope, cryed out h Domini
disco

disco operiamus tectum camera hu-
jus, quia Spiritus Sanctus nequit ad
nos per tot tecta ingredi; Sirs, let us
untile the roof of this room; for I fear
the Holy Ghost cannot get to us
through so many slates: this is meet-
ly i reported upon election of Gego- i Onuphr. ib.
ry to have made these Verses,

Papatus munus tulit Archidiaconus

(unus,

Quem Patrem Patrum fecit di-

scordia fratrum.

k Nicholas Clemangis Arch Dea- k Disput. su-
 con of Baion in France writes upon per mater.
 hearsay, that when Balthasar, com- Conc. gen.
 monly known by the name of John qua habetur
 the 23. held a Council at Rome, in Fasciculo
 and caused, according to custom, Rerum. expe-
 before the first Session A Mass to tend. Col. 15
 be said for the assistance of the Holy 35. fol. 21.
 Ghost; immediatly upon the Coun-
 cils sitting, and Balthasars advancing
 himself into the Chair of State; an
 Owl, of a prodigious bigness (an
 evil presage) came out of a hole
 whoop-

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whooping and hollowing after a dreadful manner, and flew to the middle balk of the Church, staring just in *Balthasar's* face, to the great astonishment of him, and the whole *Council*, which immediately hereupon broke up. He further writes, that at the next Session she appear'd again, staring in the *Popes* face as before, and could not be frightened away with what extraordinary noise was made for that purpose; at length one throwing a stick knockt her down, and killed her. No man will question the truth hereof, since he confesseth, that he had this story of a faithful friend, who assured him it was true upon his credit. That the worst *Christians* in *Italy* are the *Romans*; that of the *Romans*, the *Priests* are most wicked; and of the *Priests*, the lewdest are made *Cardinals*, and the baddest chosen to be *Pope*; it is written but with, *asseritur* & yet

1 Sir. Ed.
ward Sands
of the Religi-
on used in the
West, pag. 91.

yet to the skilful in History, and such as are acquainted with the affairs of Rome, this doth not seem improbable. *In Bavaria palam ferunt Jesuitas dolium in Collegium subvexisse, è cujus fundo effracto, Meretrix in publicas plateas prolapsa sit* (saith *m Hassen Muller*) They say openly in Bavaria, that the Jesuits caused a Tub to be carried to their Colledge, which breaking by the way, a Wench dropt out of the end on't into the open street: And why may not this be true, though it go but by report. The Papists believe far more incredible reports than this, which tend to the defamation of us Protestants.

m Lib. 12. de verbo dei cap. 16.

If any should object, that there were many learned men, and great Writers who lived in her time, sometime after, who though they were the Authors of several books, yet make no mention of any Woman that was ever Pope of Rome.

Besides

Besides *Rupertus*, an English Bishop, who, because he was excommunicated by the Pope, invented, and raked together all manner of lyes against the Pope, yet notwithstanding objected not this.

This objection may be easily answered thus in a word: That most of all those Authors who are quoted by the Romanists to have made no mention of *Pope Joane* were no historiographers, but such who employ'd their Pen, and time in the study of Philosophy, or Divinity, and therefore it is no more a wonder that these learned men should be silent, as to this matter, than for a Mathematician to write of *Lines* and *Tangents* only, and not to write of *Pharmacy*, and *Physick*. Again, this *Rupertus* (commonly called *Grosthed*) well skil'd in Greek and Latin, a Reader of Divinity in the Schools, an excellent Preacher, and a man so eminent for a holy life
and

and conversation, that it was the opinion of the whole Clergy of England and France, that there was not such another among the Prelates of that time; yet *Innocent the fourth* call'd him *an Old Fool*, *surd*, and *absurd* fellow, and his reproaches were attended with menaces. The reason is apparent in that he opposed the Pope, and had divers cavils with him, in so much that in one Letter he did not stick to tell him plainly, ' That by his Writs (with '*(non obstante)*' he brought a 'deluge of mischiefs on the 'world, whereby the purity of the 'Church was defiled, and the 'quietness of the Republick impeded and destroyed : that by his 'Reservations, commendoes, and 'Provisions of Benefices for Parsons, who sought to fleece, and 'not to feed the flock of God, he 'committed such a sin, so contrary to the Doctrine of the Apostles

*n Quis est ille
delirus, surdus
& absurdus
sicut Innocent
the fourth.
Mat. Paris.*

' postles, and Evangelists, so hate-
 ' ful, and detestable, so abomina-
 ' ble to Christ Jesus, as never Sin
 ' was, but the Sin of *Lucifer*, nor
 ' never shall be but the Sin of *An-*
 ' *ti-christ*, whom the Lord shall
 ' destroy with the Breath of his
 ' Mouth at his coming. He fur-
 ' ther signified that no man could
 ' with a good conscience o-
 ' bey any such mandates as he sent
 ' abroad, though they came from
 ' the highest order of Angels: for
 ' they tended not to edification,
 ' but the utter ruin of the Church.
 Are these Lyes, by reporting
 whereof he sought to revenge him-
 self on that present Pope? Sure it
 cannot be, since the Colledge of
 Cardinals confessed before the
 Pope, that they could not blame
 him for writing thus, having said
 nothing but what was justifiable.
 And here give me leave to recite
 what another, *Matthew Paris*, hath
 registred

b Ut vera fa-
 teamur vera
 sunt quæ dicū
 said the Car-
 dinals, *Mat.*
Paris. p 1192

registred to posterity concerning Popes and Papists. In his History of *England*, in the life of *William the Conquerour*, in the year 1072, page 10. he reports how *Satanas*, & *omnes contubernium inferorum*; that the Devil and all his hellish crue writ Letters gratulatory to all the rabble of the Romish Clergy, acknowledging their kindness, in that following their pleasures, and desisting from instructing the people, they suffer'd more Souls to go to Hell than ever went before.

p That *Gregory* the seventh set the whole Church in an uprore by deposing married priests from their priesthood, and forbidding the Laity to hear them say service, because he had no president for so doing, and because as some thought it was unadvisedly done, contrary to the opinion of the antient Fathers, who wrote that the Sacraments of the Church, by the invi-

p *Ibid. An.*

1074.

F

fible

q In Hen. 1.
ad An. 1125.
pag. 93.

tible working of the Spirit have like effect, whether they be administered by good or bad men. q He reports how a Cardinal Legate, at a Council held in London inveighing against the Misses or Wenches of the Clergy, was taken the same night after in bed with a Whore or *Bona Roba*.

r In Hen. 3.
p. 617.

r He reports, how *Germanus*, Arch-Bishop of *Constantinople*, informed the Cardinals of *Rome*, that the Grecians stumbled much at this, that the Cardinals desired to be accounted his Disciples, who said, Silver and Gold have I none, and yet none so rich, and covetous as they.

f In Hen. 3.
pag. 712. ad
an. 1240.

f He reports how the Pope enjoined by one mandate to the Bishops of *Canterbury*, *Lincoln*, and *Salisbury*, that they should provide for 300. Romans in Benefices next vacant; and that they should dispose of no Benefice, till so many were

were compleatly provided for.

t He reports, how *Hugh the Cardinal* brag'd, when *Innocentius* departed from *Lions*, that whereas there were four Stews, or Bawdy-houses at his coming thither, he had left them but one, and that reached but from one end of the Town to the other.

In Hen. 3. p. 1089.

u He reports, how the *Franciscans* and *Minorites* by Commandment from the Pope appointed all sorts of people, young and old, men and women, sound & sick, and of all conditions, to go for recovery of the *Holy Land*, and yet the same day, or a little time after, for money dismissed them again.

In Hen. 3. p. 1100.

He reports, how *Innocentius the fourth* instigated the people of *Brabant* and *Flanders* to commence a War against *Conradus* the Emperour, promising them for so doing forgiveness of all their sins; yea, not only a pardon for their own

sins, but the like for their Relations.

These, and the like stories he records against the *Pope* being manducted thereunto by Truth it self; but he meddles not with any thing which was done by any *Pope* within 1000. years after *Christ*; and therefore it is no wonder that he speaks nothing of *Pope Joane*.

That I may not omit any material objection that the Romanists alledge to disprove the verity of the story of *Pope Joan*, I must here inform the *Reader*, that as they say many learned Latin writers say nothing of Her, so Greek Historiographers, *Zonaras*, *Cedrenus Caropaltas*, and others who wrote before *Martinus Polonus* concerning the Latin Church, and were enemies to the same, and would have been glad of such an advantage against it, write nothing thereof at all; from whence some infer there was no such matter. To

To shape an answer to this argument I must beg this question; doth not *Platina* confess there was a *Pope* called *Mark*, who sat two years, eight months, and ten days; and another *Pope* called *Marcellus*, who sat above five years; and yet *w Pontacus*, and *x Genebrard* confess, that all the Greek Writers in a manner omit to speak of the former; and that all Greek Writers without exception omit to speak of the latter. Now if we should be perswaded (notwithstanding their passing by these in silence) that these were *Popes*, why may we not as well believe that there was a *Pope Jane*, though they pass her by in like manner, not speaking one word of her: we may believe many things of which they write not a syllable. We read in the *Golden Legend*, *y Breviary*, &c. that *Heracles* the Emperour, when he would have entred in by the gate, by which our *Saviour*, went to his

*w Lib. 2.
Chronogr.
x Chronol.
lib. 3.*

*y Breviar.
Rom. in offi-
cio exalt. S.
Crucis.*

Passion, clad in his Royal robes with the *Cross* on his shoulders, was miraculously hindred, and could not get through, til he had devested his body of it's Princely apparel, and put off his shoos, and stockings. This is verily believ'd by many Romanists, and yet *Gretser* saith, that the Grecians, *Zonaras*, *Cedrenus*, and the like, write nothing of it, yet professeth withal he likes it never the worse for their silence; for they (as he farther observes) omitted many other material truths whereof no man of reason will ever call them in question; and though *Hermannus Contractus*, *Conradus Urspergensis Abbas*, and others speak nothing of this *Joane*, we must not therefore conclude that there was never such a *Woman* once a *Pope*. Do arguments taken from authority of few men hold negatively? Is it a good Argument, *St. Paul*, *St. Luke*, and *Seneca* do not say that *St. Peter* was at *Rome*?

Ergo

Ergo St. Peter was not at Rome. I answer with z Bellarmin, negative z Lib. de Rom. arguments are nothing worth; for it pontif. cap. 8 follows not that St. Peter was never at Rome, because St. Luke, St. Paul, and Seneca do not report that he was ever there: for these three were not bound to report all that was true. Certainly (saith one) *magis credi debet tribus testibus affirmantibus quam infinitis nihil dicentibus*; a man should rather believe three witnesses speaking to a cause, than infinite who speak neither pro nor con. Again, Denis Bishop of Athens was afterwards Bishop of Paris, though Ado Bishop of Triers in Germany, and Suidas, a Greek Author, make no mention of his removal to another Bishoprick. Lipomannus resolves upon Metaphrastes and one Michael Syngelus in these words, that Denis was Bishop of Paris, though Ado, and Suidas say nothing of it. Why then though these and many more say

say nothing of *Pope Joan*, might there not be such a *Pope*, since as many, and as learned as they, do place her in the number of *Popes*.

a Prologom. 6
in Evangelia.

a *Salmeron* a learned Jesuit saith thus, *Ea lex apud Historiographos observatur, ut quando unus ex duobus historicis aliquid affirmat quod alius suppressit, non derogat affirmanti qui tacet*; That when one Historian reports what another passeth by, the latters silence doth not prejudice the truth of the others relation.

I must confess there is not a word of her in all those six or seven *Tables* which are in the *Vatican*; yet suppose these *Tables* be of greatest estimation, yet shall we conclude that he that is as *Pope* registred therein was a *Pope*; I know not how safely we may believe it, since *Baronius* condemns such for silly credulous people, who believe reports the rather because they are to be found in
Books

Books belonging to the *Popes Library*. Besides *Leo* the 8 is registered in the *Catalogue of Popes*, and in some of those seven *Tables*, if not in them all, yet *b Baronius*, and *b Annalium?*
his followers conclude him an intruder, and Usurper, and did not in the least deserve that glorious Title of a *Pope*. Now if this be no good argument *Leo* the 8 is numbred among the *Popes* in seven *Tables*, in the *Popes Library*, or in seven as authenticall, *Ergo Leo* the 8 was a *Pope*; from hence may be said, that *Joan* the *Woman Pope* is not numbred amongst the *Popes* in those seven *Tables* in the *Popes Library*: *Ergo* there was no such *Joan*, a *Woman Pope*. But consider if seven *Tables* speaking for a *Pope* do not convince the being of such a *Pope*, why should their silence argue the contrary? might there not be as well, one left out that was a *Pope*, as commemorate
one

one that never was? Besides, there are several reasons why it was requisite she should be left out, either for her Sex sake, being a Woman, and very salacious, or else she would never have rambled over several Countries with a man, who undoubtedly in their travels lay together; or else in regard of the foulness of the fact, which as it brands her Memory with perpetual infamy, so it cannot but prove a great blot in the Papal Escutcheon.

This omission of her name need not seem strange, if you will but observe, that other Popes, upon other occasions, have been past over in silence by several Writers as no Popes; as for example; *Felix the 2.* was both Pope and Martyr (as *c Bellarmin* affirmeth) and he sat as Pope one year, four months, and two days, as you may read in *d Platina*: yet by *c Genebrards* confession

c Lib. 4. de Roman. Pontif. cap 9.
d In vita Felicit.
e Chronol. lib. 3. ad annum. 368.

of Pope JOAN.



feſſion, Marcellinus omits to ſpeak of him, in his *Chronicle*, becauſe he was ſuſpected of hereſy; and for the ſame, or ſuch like cauſe St. *Auſtin*, and *Optatus*, mention him not among the *Popes* in their *Memorials*. That one *Cyriacus* was Pope is acknowledged by divers, yet it is rare to find him in any Catalogue of *Popes* of whom *Johannes de Pariſiis*, a great *Papiſt*, in his *Treatiſe de poteſtate regia & papali*, writes thus; *Iſte Cyriacus in Catalogo Paparum non annumeratur, quia credebant ipſum non propter devotionem ſed propter oblectamentum Virginum dimiſſiſſe Epiſcopatum*. *Cyriacus* is not in the Catalogue of *Popes*, becauſe it was thought he left the *Popedom* not for *Devotion* but for the ſake of *Wenching*. *Damaſus* the ſecond hath his name regiſtered in many *Popiſh Chronicles* in the throng of *Popes*; yet there are many on the other ſide who let him

f *Platina* in
vita *Damaſi*
2. *Polonus* in
Chronic. chryſo
an. 1040.
g *Platina loco*
citato.

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go for a Scabby Sheep. Thus *Platina*, censent nonnulli hunc inter Pontifices nequaquam numerandum esse; some judge this fellow no ways fit to be registred among the Popes; and in like manner they deal with many others.

h Florimondus
Cap. 22. p.
190.

But h some may say if Pope Joan was omitted in the registers of some for the filthiness of her fact, why was that *Close-stool* reserved, and that Monument of hers erected where she was publicly deliver'd; for the *Stool*, and the *Image* were as like to continue the memory of her, as any record in writing. To this I answer may not some be of one opinion, some of another? May not some think good to continue the memory of that which others for shame would willingly have forgotten? Hence not some Papists in *France* denied that *John Chastel* was taught by the *Jesuits* to murder *Henry the fourth of France*, because

because they were loath the *Jesu-its* should seem odious? and yet did not others contribute their assistance in the erection of a stony Pillar near the Kings Palace, whereby so much was notified; If any man should affirm that the same man who omitted Pope *Joan* for the filthiness of her fact, erected such a Monument for her in one of the High-streets in *Rome*, and proscribed such a *Stool* to be kept for that purpose I know not how he could free himself from contradiction.

For further Proof whereof I think this worth the consideration, that when *Paul the Third* moved with the Spirit of God (as *i Hard- ing* saith) and desirous to reform the Church gave charge to the most Learned, Wise, Pious, and Zealous men he knew, viz. four Cardinals, three Bishops, and two others to enquire and search out

i In his Re-joinder to Bishop Jewel about the Mass p. 177.

Out what abuses and disorders were in the Church, and especially in the Roman Court; which they did accordingly, and presented him a Libel containing the sum of all their proceedings. Some thought their Labours merited Registering; others thought them fitter to be committed to the fire, which appears by this, that the Libel is Printed in *Crabbs* edition of the Council, anno 1551, and yet inserted in the *Index librorum prohibitorum* by *Paul the fourth*, (one of those four Cardinals that exhibited it to *Paul the third*) and left out of *Dominicus Nicolinus* his Edition of the Councils at *Venice* *auspiciis Sixti Quinti*, in the year 1585. and out of *Severinus Binnius* his Edition at *Colen* 1606.

k *Bell. lib. 3.*
de Rom. Pont.
cap. 24.

k But say the Papists again, grant that *Pope Joan* should be omitted for the filthiness of her fact, yet should there have been mention made

made of the vacancy of the See for that time she was Pope, else there will bee a manifest errour in Chronology.

A foul errour indeed to misse two years in reckoning; there may be fouler than this, and yet the matter salved well enough. For *Onuphrius* reckons 230. Popes to *Gregory the 13*, and *Genebrard* and *Massonus* 234. whereas *Platina* accounts 235; for he reckons to *Zistus the fourth*, with whom he ends, 221 Popes: after whom, to *Gregory the 13*, every one reckons 14, which compleats the number of 235: yet *Versteganus*, in his Table printed at *Antwerp* 1590, numbers no more than 231. Moreover do not several Chronologies written by *Romanists* record, that *Evaristus* late 13 years, whereas others say, he late but nine years? do not some of them say that *Denis* late; o others that he late

1 *Anastas. de Vita Evarist.*
in *Baron. Annal. tom. 2.*
ad annum.
121. Num. 1.
in *Baron. Annal. tom. 2.*
ad Anno
172. Num.
21..
o *Anastas. de vita Dionysii.*

sate but two years. I think these differences, and such as these are argue manifest errors in their Chronologies; If no further inconveniencies follow upon *Pope Joans* omission, than a manifest error in Chronology, for that space she lived, we may well enough believe that some omitted her, not because there was no such Person, but because they were ashamed of her; for two years, and odd months break no square in their Chronologies, no more than a mistake of two inches in a foot with a bungling Carpenter.

I, but says *Florimondus*, no man ever writ of her till four hundred years after her death; and is it possible that all writers should so conspire together, that the truth thereof could never be certainly known, till so long a time after the expiration of her *Pope-ship*?

I have already proved by the books that are yet extant, that this story was sooner discover'd. But suppose we had no Author who lived within 400. years of *Pope Joane* to produce for proof, must therefore the story be rejected? Do not the Papists recommend, as truths, many stories, for which they can bring no testimony out of any Writer who lived within 400. years after? *p* They tell us of an Image of Christ which was made by *Nicodemus*, who came to our Saviour by night for fear of the Jews; and of it runs a report of strange *Miracles* it effects: yet are not able to name the man who wrote of this 600. years after *Nicodemus*. *q* They tell us that *St. Luke* drew certain pictures of the *Virgin Mary*, but *r Theodorus Lector* is the first man that makes this report, and he lived at least 500. years after. Not to trouble you with many more in-

G

stances,

p Bell. lib. 2.
de Image cap.
10.

q Bel. loco ci-
tato & Gret-
ser de Cruce
lib. 2. cap. 1.
r Lib. 1. Col-
lection.

f Baron An-
nal Tom. 1.
ad An Christi.
31. Nu. 61.

t Baron. An-
nal. Tom. 8.
ad An. 594.
Nu. 30.

u Annotat.
in Joh. 19. 23.
in Margine.
x Ludolphus
de vita Jesu.
part. 2. cap.
63. p. 221.
Coloss. 2.

stances, f they write, that our Sa-
viour wiping his face with a hand-
kerchief, imprinted his own Effigi-
es therein, and sent it to *Agbarus*
for a token; but for proof hereof,
there is no Author to be produced,
but one t *Evagrius*, who lived 600.
years after Christ. That the *Vir-
gin Mary* made that coat of our
Saviours which was without seam
the u *Rhemists* peremptorily affirm,
and x others of the like faction
add, that as our Saviour grew in
height, and breadth, so the Coat
on his back grew in like manner. I
cannot read any Author they have
produced that writeth hereof for a-
bove 400 years since.

But how comes it about that Pope
Joan should be called John, as she
was supposed a man after her election,
since Popes upon their election do now
change their names from a laudible
custom (saith *Florimondus*) that
Sergius (a few years before Pope Joan)
in-

introduced, which was that the Pope elect should not step out of the Conclave till he had changed his proper name.

It is confest, that y some say y Fascic.
that, because *Sergius* had a filthy Temp. ad An.
beastly name before his election, 844. Pol.
viz *Swines-snout*, he changed it Virg. de Re-
after his election; but they are rum Invent.
mistaken who say *Sergius the 2* Stella de vitis
changed his proper name, for ex Pont. in Ser-
paterno nomine a principio *Sergius* est gio. 2.
appellatus; from his birth he was
called *Sergius* after the name of his
father, so writes *Baronius* in his
Annals Tome the tenth, to the year
844. The first who changed his
name was *Sergius the third*, and yet
not for the filthiness of his name,
but in reverence to St. Peter. Cum
enim ille Petrus vocaretur indignum
se putavit vocari eodem nomine; quo
Christus primum ejus sedis Pontificem
Principem Apostolorum ex Simone
Petrum nominaverat: for his name

being Peter, he thought it not fit, to be called by that name whereby Christ called the first Bishop of that See, even the Prince of the Apostles; whose name he changed from Simon to Peter, as may be further read in that Learned Cardinal, Caesar Baronius. Notwithstanding this positive assertion, of Baronius, I see this great Scholar, as well as other Bug-bears of wit, and controversy may not only grossly mistake, but down right contradict themselves; for (saith he) in another place, *Tom. 10. Annal. ad Ann. 955. Nu. 4.* speaking of John the twelfth. *Hic revera primus inventus qui mutavit sibi nomen, ut qui ex Octaviano vocari voluerit Johannes pro mutata non exuta tyrannide:* 'This, in truth is the first who changed his name; who of Octavian would needs be called John; not that he meant to leave his tyranny, but to use it in another kind

' kind ; for he, who was called by
 ' his Father *Octavian*, in respect of
 ' his temporal authority in the Ci-
 ' ty, would now in respect of his
 ' spiritual, be called *John* : either
 ' because his Uncle *John* the 11.
 ' was called so, or for that he de-
 ' sired to hear well at least for his
 ' namesake, whilst in clawing, and
 ' fawning acclamations the peo-
 ' ple basely applyed unto him that
 ' good speech, *there was a man that*
was sent from God whose name was
John. Thus *Baronius* ; and now
Florimondus not knowing almost
 what to say, asks the question, *who*
was Pope Joans Father, quinam
hujus Pseudopontificis pater ; if she
 had a Father, certainly he would
 have been mention'd in History,
 as well as the Father of *Linus*,
Clerus, *Clemens*, and of all the rest
 of Popes, in answer hereunto,
 that the Histories expressly set
 down the Fathers of all the rest of

the Popes is false. For by History no man knows of what parentage *z Higinus* was; *Higini genealogia non invenitur*, neither can we find out the Ancestors of *Pope Denis*; as *Anastasius*, afore quoted, doth acknowledge; *Dionisii generationem invenire non potuimus*; And it is unknown of what Sir-name or Country *John the 19.* was: *a Johannis 19, cognomen et patria ignoratur.*

In Histories it is expressly written, that *Urban the fourth* was begotten by a Cobler, *b ex patre Sutore veteramentario*; that *John the two and twentieth* was the Son of a Botcher, *c Filius Veteramentarii, resarcitoris scilicet sotelarium*: That *Benedict the eleventh* was the Son of a poor Laundress; *d Filius Lotricis paupercule*: that *Benedict the twelfth* was the Son of a Milner *Molitoris filius*; That *Sixtus the fourth* was the Son of a Mariner, *e patre ortus qui semper nauticam exercuit*; that
Adrian

z Anastas. de vit. Pont. in vita Higinii.

a Stella de vitis Pant. in vita Johan. 19.

b Onuph. Annot. in Plat. in vita Urbani. 4.

c Longius in Chron. ad An. 1316.

d ibid.

e Papyr. Mass. de urbis Episcop. lib. 6. in Sixto 4.

Adrian the sixth was the Son of a
Cloath-worker, or as some say a
Brewer: That *Sixtus Quintus* was f Cicarellus in
Vita Sixti 3.
the Son of a Swin-heard, but
what the names of these mens Fa-
thers were, that is not expresly
written. & *Alexander the fifth* con-
fessed; *Se nec parentes, nec fratres,*
nec aliquem ex agnatis, cognatisque g Papyr. Mas.
de Urbu Epif.
lib. 6. in Alex.
5.
suis unquam vidisse: That he never
saw either his Father, or Mother, or
Brother, or any of his kindred; who
then can tell his Fathers name?

Beating some of the Romanists
from this idle interrogatory, they
fly to this; either this *Pope Joan*
was young, or old when she was
chosen. If she was young, it was
contrary to custom to admit of any
such election; as may appear by
the great number of Popes that
lived in the dignity above the
number of Emperours that suc-
ceeded often in their youth. But
if she were old when she was cho-

sen, then how did she bear a Child publicly in procession? the ground work of this argument, that *Pope Joan* was either young, or old, may be easily destroyed thus; if we consider that learned men divide the whole course of mans life not into youth and old age; but into *Pueritiam, pubertatem; adolescentiam, juventutem constantem mediumve & senectutem*. Now middle age is from 35. to 49. wherof she might have been, and so neither old, nor young; for *Leo the 10* was chosen Pope at 38 years of age, being not 46 years old when he died, and yet he sat as *Pope* 8 years, 8 months, and 20 days; and *Gregory the 11.* was about 35 years old when he was chosen, as *h Theodoricus de Niem,* and *Massonus* testify, besides, she might have been chosen young for any Popish custom there is to the contrary. For *i Boniface the 9* at
the

h Niem Unionis Tract. 6. cap 39.

i Masson. de Urbis Episcop. in Boniface 9.

the age of 34 was chosen Pope;
and *Innocent* the 3 was but 30. I
know not but our *Joan* might have
been one of the youths of the Pa-
rish; For not to speak of the *Boy*
Pope & *Benedict* the 9. who was kGlab. Radul.
hist. lib. 5. chosen Pope about twelve years
old, one, who at that age better
understood a Gig, and Bowling-
stones, than the disciplin of the
Church, I say not to reflect on
him particularly, *1 John* 13 *alias* 12 *1 Paulus Lan-*
In juvenili & florida etate creatur gius in Chron.
Citizense ad
An. 1389. *Pontifex*, He was constituted Pope
when he was in his youth and
flourishing condition; that is a-
bout the 18 year of his age, as
m Baronius gathereth by circum- m Annal. Tom.
10. ad anno
955. num. 3.
stances.

But why might she not have
been old, since we read, and have
known experimentally that old
women have born children. *Hen-*
ry the *Emperour* begat *Frederick*
the 2 on a Wife who was fifty
years

years old, so saith *Massonus* ; and *Machutus* the Bishop (saith *Petrus de Natalibus*) was born when his Mother was above threescore : and saith *Franciscus Junius* in his annotations on *Ruth* ; *Hic in Palatinatu ante annos aliquot vidi meis oculis & vocatus interfui partus cujusdem fœmina amplius annos 56 nata, quæ binos mores enixa est eodem partu* : A few years since I was intreated to see a woman above 59 years old, who was deliverd of two Boys at a Birth ; why may not then Pope *Joan* (though fifty) be deliver'd of a Son.

Again let us consider, that the multitude of Popes above the Emperours was not by reason of their age, but by other accidents. In the first 300 years while the Popes were Generally good, they were cut off by Martyrdom, for though it be not true (as *Onuphrius* very well observes) that all the
Popes

Popes from St. Peters time to Syl-
vester were Martyrs (which is
confidently avouched by some of
the Romish party) yet I grant it
for a truth, that most of them were
so. Now in succeeding times
their number grew the greater by
their poisoning and murdering
one another. Diligently peruse
the History of their Lives, and you
shall find that of forty Popes de-
ceased, there was not one sate a
full year: *n* you shall find that in a n Fascic.
Temp. ad an.
504.
little more than nine years, there
were nine several Popes: you shall
find that one man, in 13 years, poi-
soned six Popes: Lastly you shall
find, that God in his justice did
cut them off for their wicked and
abominable lewd Lives and con-
versations.

Liberius sate about some six
years, saith *Cardinal o Turrecrema-*
ta, and then died an evil Death, o Sum. de
Eccles. lib. 4.
part. 1. c 9.
mala morte precibus Sanctorum ex-
tinctus

tinctus est; he died not for age, but with cursing.

Anastasius the second sate not two years but God struck him suddenly for his wickedness, and he died miserably: for he died as some say, as *Arius* the Arch-heretic, of which opinion is *p Platina* and *q Stella*, who say, *Sunt qui scribunt eum in Latrinam effudisse intestina dum necessitati natura obtemperat*; In a house of office he evacuated his guts with his excrements.

*p Platina in
vita Anastasii
2.
q Stella de
Vit. Pont. ad
annum 498.*

Clement the second continued in the Papacy but nine months, and died not of old age but poyson: so says *Genebrard* and *Aeneas Sylvius*.

Damasus the second, who had a hand in poysoning this *Clement*, kept the Popedom but 23 days, not that he died of old age, but by the just judgment of God, that he might be an example to others
(as

(as *Platina* observes) who climb to that dignity by unjust and indirect means, to which they should ascend by virtue, and true merit.

Benedict the sixth lived Pope no longer than a year and a half, and then died in a Goal by strangling, or famine, as *r Baronius* is of opinion.

r Annal. Tom. 10. ad anno 974.

Vistor the third was no longer Pope but one year, and four months and died by Poyson, so says *Platina*, *Genebrard*, *Charanza*, and *Polonus*; by the same means (as is supposed) died *Pius* the third.

John the thirteenth (*alias* twelve) was slain in the very act of adultery, whether thrust through by one that saw him in that beastly posture (as *Platina* believes) or murdered by the Devil (as *Luitprandus* imagines) Historians agree not in; but *Turrecremata*, a Cardinal, takes that as more likely, that is most dreadful:

r Turrecremata sum. de Eccles. lib. 2. cap. 103.

dreadful: for because (saith he) the Life of *Pope John* was detestable, and intolerable offensive to the Christian People, therefore Christ himself pronounced against him sentence of condemnation: for, whilst he was abusing, and vitiating a certain mans Wife, the Devil struck him suddainly into the temple of his head, and he died as suddainly without repentance.

Boniface the seventh sate but seven months, and a few days, and
 τ *Metrop. lib.* then the Beast dyed, saith τ *Kran-*
 5. cap. 1. *tius.*

Marcellus the Second lived but 22 days in the Papacy, not that he was very aged when he died (for he was but 55 years old) but for that he was poysoned, and which is strange, it is observed, that he was poysoned, because some thought he would prove an honest Pope. *Obiit die 22, non sine veneni suspicionem, quod nimium rectius quibusdam*

*busdam videretur, saith u Gene-
brard.* *u Chron. lib. 4.
ad annum
1555.*

That *Sixtus Quintus*, after the sixth year of his Reign was fetcht away by the Devil, by whose help he came to that place, *x Sr. Francis x* In his De-
Breton, a Monk of the order of the *clarat. made*
Celestines, protested that a *Prior of* *at Vendome*
St Benets order assured him at *Rome* *Jan. 28.* 1601.
and the *Jesuits* at *Italy* seem to be-
lieve no less by their own reports.
To conclude, it is the confession of
many Pontifical Writers, that ma-
ny Popes were short liv'd, because
God saw they proved Monsters in-
stead of pious men, and became a
Shame, and scandal to the true Re-
ligion; wherefore God in his ju-
stice snatcht them off from the face
of the Earth. Thus this argument
of years hath its answer.

Another objection they alledg;
that it is a most unlikely thing that
the whole Roman Clergy would
chuse a Pope without a beard, e-
specially

y *Pro barbis
Sacerdotum,
fol. 21. ad
Card. Medicen
Lond. Anno
1533.*

z *Lib. 6. de
Rebus Tur-
cicis.*

specially, if all the Clergy in those days, (as some write) were shaven. For men by shaving may make themselves look like women, and women by often shaving may make them selves look like men, y *Johannes Pierius Valerianus*, a learned man, imputes the error of the choice of Pope *Joan* to this, that the Clergy in those days were generally shaven: for by the means of shaving (saith he) the people were so disguised, that men and women were in a manner undistinguishable, and by this it happened, that a woman was chosen Pope of *Rome* to the perpetual shame, and infamy of that sacred dignity; of the same opinion is *z Chalcocondilas*. Thus then since it was an ordinary thing for the Clergy to be shaven, why should they dislike her the more for want of a beard.

But

But some may say, that it is very strange, that in all that time, neither voice, countenance, nor actions should not discover her. To this I answer, that if there be truth in Popish Writers; diverse Women have lived longer among Men in Mens apparel unknown, than *Dame Joan* lived in the Popedom. For *Marina* (as *i Textor* reports) lived all her Life among Monks in a Masculine habit, and none knew any thing to the contrary, but that she was a Monk. *b Euphrosina* lived thirty six years among Monks, and was reputed for a Monk; so did *Eugenia*, *Pelagia*, and *Margareta*, and their Sex the while was unsuspected. In our late Civil Wars, I knew a woman that was sixteen years a Soldier, at length, being tired with that starving kind of Life, returned to her relations, and reassuming her pristin proper habiliments,

*a Text. in
Officina Tit.
Mul. hab. vi-
ril. ment.*

*b Pet. de Na-
tal. in Cata-
log. sanc. lib.
2. cap. 3.*

H

was

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was in a little time Married, and had several Children afterwards.

The Romanists, to make this story the more fabulous, and improbable, do say, that certainly this *Woman Pope* (had there been any such Person) would not have been guilty of so much indiscretion (especially having the repute of so much Wit, and Scholarship) as to go abroad in publick, being so near her time, and venture to go in *Procession*, where she must consequently have the eyes of many thousands fixt upon her, whereby, if no other accident should happen, she runs the hazard of a discovery. To this I answer, that the time of Child-birth is uncertain, for commonly women go ten months, yet sometimes they come sooner, at nine, eight, yea, and at seven months, as *Physicians* have observed. Honester women than *Pope Joan* have fallen in Travail

c Levin.
Lemnius de
occult. Nat.
miraculis lib.
4. cap 22. &
23.

Travail upon the high-way; nay
 in the street, their unexpected
 pangs have come so fast upon them
 that they have been forced to take
 sanctuary at the next house they
 could come at, and make bold with
 a stranger in a mean habitation,
 rather than be delivered in the
 street; suitable to this is an obser-
 vation of *Theophilact*; *novit mulier*
quod pariet, quando vero non novit:
nam non pauca 8 mense pepererunt,
etiam in itinere, nihil præscentes;
 (says he) a woman knows she
 shall be deliver'd, but the time
 when, she knows not: for diverse
 have been deliver'd in their eight
 month, as they have been on a
 journey, not imagining they were
 so near their reckoning. Thus
 may this poor Gentlewoman,
 Pope Joan be mistaken, and the ra-
 ther, because this was her first
 that she was deliver'd of, as she
 went to *St. John Laterans*, for we

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do not read, that she had a Bastard before she was *Pope*, not, but that we may believe it upon good grounds, that her fellow Traveller, or Gallant was not wanting in his indeavours to give her that carnal satisfaction she desired; and it may be she proved upon it too; but had an Art, which the Devil taught her, to carry it off again by medecine, a practice of late too much used by some insatiate *Messalinas* of this Kingdom: whether she used it or not, we know no other proof but bare conjecture, but certain it is, she was deliver'd of a Son in the open street, and both expired immediately thereupon, who were buried together without any solemnity, and though she had born the greatest offices belonging to the *Romish Church*, yet she was interr'd without the common ceremonies of Burial.

The

The Sacred Scriptures do informus, that God in his justice doth use to serve the greatest Princes so, who dishonour him. Do we not read that *Jehoiachim King of Judah* was to be buried as an *Ass* was buried, &c. *Jerem.* 22. 18, 19. and we read in History, that many Popes have had as small solemnities. *Boniface the 7.* (saith *d Baronius*) who sate after *John the 15*, in four months dyed a suddain death, and was so hateful to his own followers, that after his death they showed their detestation of him, by revenging themselves with Blows on his senseless Carcass, whilst others with swords ran him through, and through; after this they draged him by the feet stark naked, till they came to the field which is near the place where *Constantines Horse* stands, there they threw him from thence, and so left him.

d Annal. Tom.
10. ad An.
985. è veteri
Pontif. vaticano codice.

Deborah Rebecca's Nurse, was buried under an Oak and *Rachel Jacobs Wife*, (a far honestier woman than *Pope Joan*) was buried in the way to *Ephrath*. This woman *Pope* could not have a burial too bad for her; a fact so extraordinary, deserved an extraordinary usage; wherefore *Papyrius Massonus* questions the truth of this story, because she was not shameful enough handled; for (saith he) had there been any such *Pope*, the Romans could have done no less in equity, than after Death, to have hanged her up in chains. But how comes it about, if she was deliver'd of a Boy, that she dyed instantly? *Florimondus* accounts this, as one of the absurdities which attend this fable, *Masculum pepererat* (saith he) *quid igitur mortem repentinam attulit?* If a Woman be once deliver'd of the fruit of her Womb, there is no danger of Death in his opini-

On. In the first place, she did not die instantly, though suddainly, for she was deliver'd of a Boy before her death, in the next place, I would fain know, whether it is not common for women to dye in Child-bed, as well as in Child-birth. Rachel was delivered of her Son Benjamin, and yet died shortly after, Gen. 35, 17. 18. Phineas wife was deliver'd of her Son Ichobod, and yet dyed presently after. And if they dyed so, why not Pope Joan.

I but can she be said to have gon from the Palace of St. Peter to St. John Lateran, whereas the Popes laid not then in the Vatican, but at St. John Lateran it self, this e Bellarmin, and others do object; and Platina (says some) doth justify, that the Popes lay not in the Vatican till the year 1350, which was in the time of Boniface the Ninth.

e Bellar. de Rom. Pontif. cap. 24.

f In Vita Bonifac.

g De vitis Pontif. in vita Gregorii.

This is a great mistake; for Boniface the Ninth lived in the year 1390, not 1350, the like mistake there is in fathering such a fancy upon f *Platina*. For *Platina* reports only, that the *Vatican* was repair'd by Boniface the Ninth; he saith not it was first inhabited by him, though if he had, the Pope might have gone to see the *Lateran*; for he had more than one house to solace himself, and accommodate his retinue in besides the *Lateran*. Hedwelt not always in that, for Gregory the Fourth, built two stately Fabricks for the Popes use, as *Anastasius* testifies: and *Leo* the Third, (as you may read in the same Author) built another no less glorious, near to St. Peters Church, which stands in the *Vatican*, wherein *Leo* the Fourth gave entertainment to *Ludovike* the Emperour. Besides, History doth not mention that the

went

Went from St. Peters Palace to the Palace of the *Lateran*, but from St. Peters Church to the *Lateran* Church, and yet dwell in the Palace by the *Lateran*; for Popes begin not their Procession from the next Church adjoyning to them.

Leo the Third appointed to go in Procession three several days before Ascension day; and he began the first day at one of St. Maries Churches, and ended at St. Saviours Church: the second day he began at St. Sabina the Martyrs Church, and ended at St. Pauls; and the third day he began at St. Crosses Church in Jerusalem, and ended at St. Laurences without the Walls; so that this objection I conceive is fully answered, and I shall endeavour to do the like to several others; and first, the Romanists do cavil much about her different names before her Papacy; some say she was called *Agnes*,
some

*h Platina in
vita Leonis.*

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some Gilbert, some Isabel, some Margaret, some Tutta, or Julia, and others *Dorothie*.

This is a meer Forgery, for I cannot Read in any Antient Writers, that she was called by any of these Names; in some of later time I find some difference, one calling her Gilbert, and another Agnes, but of all those whom I have here inserted, to assert the truth, and give in evidence against her, there is not above one or two, who either before or after her Papacy, gives her any other Name than *Joan*.

Secondly, they say, that some of these Authors I have alledged to vindicate this truth, do clash and differ in opinion, some calling her *John the 7*, some *John the 8*, and others *John the 9*. and so saith *Baronius*.

Baronius by his good leave quotes no Author for his Assertion,
and

and therefore I must beg his pardon if I believe him not; for my belief shall extend in this no farther than reason shall direct it. Besides, whether she be *John* the 7, or 8, the difference is not so great, for the like may be demonstrated in other Popes, whom the Romish party cannot deny to be Popes. But who stiles her *John* the 7, or *John* the 8. assuredly; neither *Marianus Scotus*, *Sigibert*, *Gotefridus*, *Viterbiensis*, *Polonus*, *Platina*, *Palmerius*, *Trithemius*, *Fasciculus Temporum*, *Krantius*, *Alfonsus à Carthagena*, nor *Textor* call her neither *John* the 7, nor *John* the 8, but plainly *John*, or *Joan*. *Onuphrus* indeed would perswade the credulous, that *Platina* stiles her *John* the 8, in these terms; *Johannes hic omnino 8, non 9, est ut à Platina describitur: Nam etsi Johannes fœmina Papa quam proficitur, fuisset, non tamen numeri na-*
tam

tam habere debuisset sacri ordinis non capax; that is, this John questionless is the Eighth, not the Ninth, as Platina accounts him; for tho John the Woman, whom he talks of, had been Pope, yet seeing she was not capable of Priest-hood, she should not go for one in the number of *Johns*.

This is another falsity; for Platina calls her not *John* the eight, and therefore *Onuphrius*, or some person else, hath abused him: For proof whereof, I appeal to Platina, Printed in the year 1481; which was the year wherein Platina died, and to the next Edition 1481 who speaking of *John* the Woman in those antient Editions, he places no numeral note on her head, but begins his Story thus, *Johannes Anglicus ex Maguntiaco oriundus*, &c. *John* English born at *Mentz*, neither styles he the next 2, but 8; for coming to that Popes life,
Johannes

i Platina mo-
 yitur Roma,
 Anno 1481.
 Trithem. de
 Script. Eccle-
 siast. verbo
 Bartholomei.

Johannes 8, Patria Romanus, &c. saith he, *John* the 8, by his Country a Roman, &c. for further proof of which later point, I appeal to the later Editions, whereunto *Onuphrius* his annotations are annexed; ^{k Such as that of Colen,} 1574. for though we read thus in them, *Johannes nonus Patria Romanus, &c.* yet that that reading is false, and the Antient reading true, appears by that which is written of the next Popes life, to wit *Martin* the second, even in those later Editions. For *Platina* showing how *Martin* lived in the time of *Charles* the Third, adds presently, *Quam ab Iohanne 8, Coronam accepisse scripsimus.* Now *Charles* the third was crowned by *John* next before *Martin*, according to *Platina*, wherefore the next before *Martin* was *John* the 8, according to the opinion of the same man, and not *John* the ninth, as *Onuphrius* would have us believe. Which oversight
or

De vitis Pontif. in vita Martini.

or fraud of *Onuphrius* was not so great, but that by this means he is forced to alter *Platina* his numeral note, set to all the *Iohns* that follow to call him *Iohn* the tenth, whom *Platina* calls *Iohn* the ninth, to call him the eleventh, whom *Platina* calls the tenth, and so unto the last *Baldefar Cossa*, who was in number of *Iohns* according to Antient Editions the 23, and not the 24, as he is numbered in the Editions which *Onuphrius* comments upon.

Now, whereas the Romanists do alledge that the disagreeing of Authors about the time wherein she commenced her Papacy, and the time of her continuance therein, is an argument to prove the nullity of this Story, I say no such matter: in the first place, let them consider the disagreement that is among themselves. Some that have written of Pope *Lucius*, say he

he was a *m* Roman, some a *n* Tus-
can, some say he was the *o* Son of
Lucinus, and others of *p* Porphyrie.
 Some say he was chosen Pope in
 the year 253, some 254, some
 259, and others 275. Some say
 he sare Pope 3 years, 3 months,
 and 3 days, some 3 years and 5
 months, and some three years 7
 months, and 6 days, which you
 may find in the Authors quoted in
 the Margent, and yet no man de-
 nies that *Lucius* was Pope.

m Platina in
vita Lucii.
n Anastasius
in vita Lucii.
o Idem. *ibid.*
p Plat. &
Onuph. loco
citato.

q Mat. West.
Flores Hist.

Again, do we not read the same
 difference in the Reign of *Sergius*
 the third; some will have it begin
 in *q* 905, others in *r* 907, &c.
 some write that he succeeded *f*
Benedict the fourth, others that he
 followed *t* *Formosus*, others *u* *Chri-*
stopher, &c. yet, whoever denied
 that there was such a Pope.

ad annum
 905.
r Polon. in
Chron. ad an.
 907.
f Herm. con-
traſta circa
an. 907.
t Luitprand
Chron.
u Baron. An-
nal.

We read that the Carcass of
Formosus was taken up out of his
 Grave by one of his Successors,
 and

x Baron. An-
Tom. 10. ad
an. 897.

and brought into Judgment before a Council of Bishops, and that it was devested of its Papal Robes, and clad with a Lay-mans garment, that it was Indicted, Arraigned, and Condemned: but among those that report this, there is a great disagreement. For some say it was taken up by *Sergius* the third, some by *Steven* the sixth, some say it had two fingers cut off, some three; some say the Head was chopt off, and some deny it; some say the Trunk was thrown into *Tyber*, and some say it had Lay-mans Burial: and yet who of the Romanists will deny the truth of this Story, by reason of these differences. *Onuphrius* denies it point blank, saying, *quæ de Formosi cadavere ex Sepultura à successoribus eruto dicuntur, proculdubio fabulæ magis quam verò similia sunt, quæ illorum qui de ea re scripserunt diversitate & repugnantia facile liquet.*

quet. The report which goes concerning the digging up *Formosus* body out of his Grave by some of his Successors, are questionless fabulous and not true; which is apparent by the disagreement, and disconveniencies which are to be found among them who write of it. Norwithstanding the manifold differences in circumstances, *Baronius* durst not cast it off, as *Onuphrius*. For he ingeniously confesseth, it was such a villainous prank, as was never plaid before; *Intentatum hactenus scelus*, and by reason of its barbarousness incredible; *pra sui immanitate omnibus incredibile*; yet he grants it true, and avows that they foully err, who deny what was done to the carcase of *Formosus*, looking on the report no better than a Fable. *h* Annal Rom. 10. ad an. 897. nu. 3.
Bellarmin saith true in this, that h Lib. 2. de Rom. Pont. cap. 9.
sepiissime accidit, ut constet de re & non constet de modo vel alia circum-

stantia

i O^{ff}ob. 21.

stantia. It often happens, that men are sure such a thing is done, when yet they are not sure of the manner how it was done, or of some other such like circumstance. The difference among Wilters about circumstance doth not weaken any mans argument touching the substance: if it do, I would have the Romanists for shame blot out *St. Ursula* and her fellows Holy-day out of their i Kalendar, and all the Prayers they make to them in their Primers, Portesses, and Breviaries; for there was never greater disagreement among the Relators of any Story, than among the Relators of that. Some say, that *Ursula* was the King of Scotlands Daughter, others say the King of Cornwalls Daughter; some say her Father was called *Maurus*, others *Dionethus*, or *Dionatus*, or *Dioniscus*: the Husband she was to marry, some say, was King of
Little-

Little-Brittain, and one calls him *Aetherius*, another *Holofernes*, and a third *Conanus*. Now in her company they say there were only 11000 Ladies and Gentlewomen, all Virgins, others say there were 60000 Country Maidens over and above : besides, there were divers Bishops, and Lords temporal, who accompanied them ; yea, *Cyriacus* the Pope of *Rome*, like a good fellow, and a *Trusty Trojan*, left his Papacy, and followed these Pilgrims, as some say, though others deny it. For some say they went in pilgrimage to *Rome*, though others do not hold that probable : some say they were martyred on the Sea-coast ; some say before the Gates of *Colen*. Lastly, some say that if any be buried in *St. Ursula's Church*, though they be Infants newly baptized, the ground will cast them up again ; though others say

that that is a tale of a Tub, and others say it is as damn'd a lye as e're was hatcht.

But to proceed, our Adversaries do say, that *Athens* was utterly destroyed at that time, when it was storied *John English*, afterwards Pope *Joan* travel'd thither, as a Trickery Mate with her learned Companion, to study Arts and Sciences. I utterly deny it, for *Paulus k Æmilius* writes, that *Gotefridus* was made Duke of *Athens*, and Prince of *Achaia* about the year 1220, and afterwards that certain Pirates invading the Country of *Greece*, slew the Duke of *Athens*, who was of the house of *Brennas*, and took the City. In like manner we read in *1 Mar. Paris*, that *Johannes de Basingstocks*, Arch-Deacon of *Legria*, who died in the year 1252. studied at *Athens*, and that there he learned many things unknown to the Western

k Lib. 8.

1 In Hen. 3.
ad an. 1252.
pag. 1112.

stern Churches. Besides *Aeneas Sylvus*, who lived since that, doth justify that in his time *Athens* was not totally demolished, but carried the shew of a pretty Town. For *Civitas Atheniensis* (quoth he) *quondam nobilissima fuit, &c. eadem nostro tempore parvi oppidi speciem gerit*. So that the exception aforesaid, doth no way prejudice the truth of this Story.

Having driven them from this poot Sconce, this slender shelter, I shall pursue them to another, which is grounded on what *C. Bellarmin* writes, *That there were no Schools for learning at that time, neither in Athens, nor any part of Græcia*, (saith he) *in* *Constat eo tempore neque Athenis neque usquam alibi in Græcia fuisse ulla Gymnasia literarum*. This he endeavours to prove, first by *Synestus*, who lived a little after *St. Basil*, and *Nazianzens* time, who *n* writ to his

m Lib. 3. de Rom. Pontif. cap. 24.

n In Epist. ult. ad fratrem suum.

Brother, that *Athens* retained only the bare name of an University. And secondly, he makes use of *Zonaras* and *Cedrenus* to back the former, who record, that in the sole Reign of *Michael* the Emperour, about the year 856, *Bernardus* *Caesar* restored Learning, *Cum usque ad illud tempus per annos plurimos ita fuissent extincta omnia studia sapientia in Gracia, ut ne vestigium quidem ullum extaret.*

And doth this import think you, that in *Synesius* his opinion there was no University at *Athens*; I am of the opinion that *Synesius* meant thereby, that *Athens* was an University, though nothing near so famous and flourishing as heretofore, Questionless when o *St. Bernard* writ, that *Peter Abailard* had nothing of a Monk, but the name, and the Cowl, his meaning was not that *Peter* was no Monk, but a sory one. And I am the rather indu-

o Bernardi
Epist. 193.

induced to understand the words
of *Synesius* to be so: because *A-*
thens in *St. Basils* time (about
some 40 years before *Synesius*) p Baron. An-
was held the *Mother of Learning*, nal. Tom. 3.
and in regard therof called *Gol-*
den Athens by *Greg. q Nazianzen.* q In Monodia
For who can think in so few years, in Bas. Magni
Learning should quite be quenched, vitam.
and that so famous an *Univer-*
sity should in so short a time be
utterly decayed; but suppose there
was no *Univerſity* in *Athens* in *Sy-*
nesius his time: what is that to
prove there was no *Univerſity* in
Pope Joans time at *Athens*, which
was 400 years after? That *Univer-*
sity might revive, and get new Life
in so many years; as it did: for
two years after *Synesius* his time,
Baethius went to study at *Athens*,
teste Baronio, adding further that
the study of Philosophy was re-
vived there in those days.

As for Cedrenus, and Zonorus, Bellarmin wrongs them both in bringing them in to witness, that there were no Schools in any part of *Gracia* in *Pope Joans* time. For they say no more, but that Learning was not regarded a long time before *Bardus Cæsar*: they do not say that it was quite extinct, but almost: *Philosophia neglecta jacebat, ac prope omnino extincta erat, ut ne scintilla quidem ejus apparet.* *Bardus Cæsar* added Life to it by erecting Schools for all the *Liberal Sciences* and appointing *Publick Professors*, and giving them stipends out of the *Exchequer*, as *Cedrenus* and *Zonorus* do writ; but certainly he raised it not up simply to Life; for had it been stark dead, how could he so suddainly have gotten Professors to furnish his Schools? We may read in *Zonorus*, that at the same time there was a matchless Philosopher called *Leo* who studied

died at *Constantinople*, and had to his Scholars many skilful Mathematicians. Moreover it cannot be denied, that about the year 680 there was kept a General Council at *Constantinople*, wherein there were many eminent Bishops of *Greece*, and among the rest the Bishop of *Athens*. There was another Council kept at *Nice*, and 100 years after, viz. about the 780 at which there were more Bishops of *Greece*, than at the former. There was a third Council held at *Constantinople* which did exceed in number either of the former two, about the year 870: and how is it credible so many Councils consisting of many Bishops should be kept in *Greece*, and yet *Greece* utterly without Learning.

Now as these abusers of truth deny that there was any Learning at that time in *Greece*, so they will not allow that there was any open

r Conc. Const.
6. A.D. 17.
f Bellar. lib.
1. de Conc.
cap. 5.

r Bellarm.
loco citat.

open Profession of Learning in those days in *Rome*, because they will gainsay the truth of *Pope Joans* going thither, and that as she professed publickly all manner of Learning, whereby the greatest Doctors there became her Scholars, so she preached, and wonderfully ingaged the Ears, and Hearts of her Auditors.

u *Mat. West-*
mon. Flores
Hist. ad an.
727.

u History makes appear, that *Ina* (one of our Saxon Kings) did build a School in *Rome* a little before the days of *Pope Joan* in the year 727, to this end, that the Kings of England, and their Children, the Bishops, Priests, and the rest of the Clergy might repair thither to be instructed in the Catholick faith, and afterwards return home, which School flourished in the raign of King x *Offa* which was in the year 795, and continued at least till *Alfred's* time. For we Read, that *Marinus*, who was

u *Ibid. ad*
an. 794.

was Pope in the year 883, freed it from all payments at the request of *Alfred*. Now is it likely that such a School was built, and maintain'd for such a purpose, where no Learning was publicly profess'd? Moreover we read of many other Schools kept in the same City, in the time of *Steven* the 6, in the year 885. For all the Schools in *Rome* with alacrity concurred, and brought *Steven* the sixth to the *Palace of Lateran*, and *Stephen* was troubled, he had not wherewith to gratify them: thus saith *Anastasius* in the Life of this Pope; and is it reason to believe these Schools were without Masters, Readers, and Professors?

But now it is time to introduce that which *Cardinal Baronius* thinks will knock 'ith' head and bury this story in perpetual oblivion; and that is thus; saith he, if *Leo* the fourth lived to the year 855, then *Marianus Scotus*, the first promoter
of

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of this story, told a manifest untruth; in reporting that this Joan was chosen Pope in the year 853; for by his confession she succeeded Leo the 4, but Leo the 4 lived to the year 855; Ergo Marianns Scotus lyes, &c. Anno octingentesimo quinquagesimo tertio, Leo Papa, obiit Kalend. Augusti; huic successit Johanna Mulier annis duobus, mensibus quinque, diebus quatuor. In the year 853 Leo the Pope died on the Kalends of August, and Joan the woman succeeded after him for the space of two years, five months, and four days.

y Consult Ma-
rianus Chroni-
cle and you
will be
thoroughly sa-
tisfied.

You may see the falacy of this Cardinal; for these are not Mari-
anus words, for he sets not down
the year precisely, but in numeral
figures in the Margent. And it is
plain by conference of years, that
he meant to note out the 855 for
her entrance, and not the 853. For
Benedict the 3. who succeeded her,
entred not by his account till the
year 857; now, if she had entred
in

in 853, she had been Pope 4 years, or thereabouts: whereas he plainly notes, that she was Pope but two years, five months, and four days. Secondly, it is plain by *Marianus Scotus*, that *Sergius* the 2 began his Popedom in the year 844 and sat 3 years; and it is as plain, that *Leo* the 4, next successor to *Sergius*, began his in the year 847; and sat 8 years; now add these three odd sums to 840, and the product will be 855, so that whosoever succeeded *Leo* the 4, must begin in the year 855, and that was *Joan the Woman Pope* in *Marianus* his opinion.

z Florimondus would make us *z Flor. in. c.* believe, that the Moon is made of *25. nu. 3.* a Green Cheese; for, (says he) we read nothing in History of her reforming the Church; of her determining of causes, and questions usually proposed by Bishops to them that are Popes; of any intercourse,

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tercourse, or affairs that she had with King, or Emperour; wherefore certainly, had there been any such *Joan a Pope*, her actions, as well as her bare name would have been registred by Historians.

He might as well question, whether there ever was an *Anastasius* the third, who sate two years, and upward, and yet no Historian tells what he did in that affair; only *Platina* writes, he acted nothing worth commemoration. We read of no great matter done by *Leo* the seventh, who sate 3 years 6 months, and was as very a Drone as the other, for any thing we read; he neither reformed the Church, nor resolved any Bishop his doubts, nor intermedled with the affairs of Princes; and whereas the Author aforesaid may pretend, that in that age wherein *Pope Joan* lived, there was great controversies between the *East* and *Western Church*

*a Platina in
vita Anastasii
3 nil memo-
ria dignum
gestum est.*

Church, that in it many Princes and Emperours reigned, who were as much signalized for their virtue, as royal dignity: that in it many men of great learning lived, and therefore if there had been any such monster then, they could not have past her by in silence. No more they did, as I have already proved, neither was there more variety of matter fell out in that age, than ordinary; though some would have us believe, that between the *Eastern and Western Churches*, there was a great controversy, and contention about *Images*, and that many *Councils* were held, &c. this is a positive untruth; for all stories testify, that the difference between those two *Churches* about *Images*, began in the former ages; and that though they continued some few years after the year 800. yet there was no talk of that matter for diverse years before *Pope Joans* days.

And

b Baron. An-
nal. Tom. 9.
ad an. 802.
nu. 12.

And as for the Learned men of that age, *Baronius* gives an account of them; *qui sciret tantum Grammaticam isto seculo rudi, Doctissimus habebatur.* These went for learned men in that age, who were but bare Grammarians; and therefore were they never so many. *Pope Joans* acts might pass unwritten.

If any conjecture that this *Pope Joan* did never inaugure, and crown Dukes, Princes, Kings, or Emperors, I may answer, did every Pope inaugure, and crown them; and though our Antagonists say, that in that age the Emperours themselves had such a reverend esteem of the *Roman* Popes, that they would not undertake the rule, and government of their people, except they gave them their consent, and crowned them; and for proof of this they alledg, that *Adrian* the first baptized two Sons of

of *Charles* the great, and after that
anointed them Kings.

This is easily answer'd, for this
happened in the year 781, as *c Baron. An-*
romus observes and not in that age *nal. Tom. 9.*
wherein *Pope Joan* lived. It is not
to be imagin'd that every Pope in
that age inaugur'd some Dukes,
Princes, Kings, or Emperours; for
we do not find that *Eugenius* the
Second in the year 824; *Valenti-*
nus in 827; *Gregory* the 4 who
succeeded him; *Sergius* the 2 in
844, or *Pope Leo* the 4, who sat
in the year 847 inaugur'd, or
crowned any of them, but this
Pope last mention'd, who anointed
Alfred, the youngest Son of *Athel-*
wulfus King of *England* which assi-
sted him not, nor further'd him to
the attaining of the Kingdom; for
till the Death of his three Elder
Brethren, notwithstanding the
Popes anointing, he lived like a
Subject, not like a King, wherefore
K though

though Pope Joan inaugur'd, or crowned no such Persons, it must not thereupon be concluded, there was no Pope Joan. But this we read; that *contulit sacros ordines, promouit Episcopos, ministravit Sacramenta, ceteraque Romanorum Pontificum exercuit munera*; she gave Orders, she made Bishops, she administered the Sacraments, and performed all other offices belonging to the Papacy; this truth is testified not only by John Bale, but by d Cornelius Agrippa, a man highly commended by e Leo the 10, and in a Book of his solemnly privileged by Charles the 5.

d De vanitate
Scient. cap.
62. de seclis
Monasticis.
e Lib. 1. Epistol, Epist.
38.

And let me not forget to answer one grand objection more, which the Papists alledge against the truth of this story; *Ratio inuictibilis*, saith Genebrard in his Chronology, and this is it. f About 170 years after this invented fabulous election of Pope Joan, in the year of our Lord

f Leo 9 Epist.
ad Michael.
Episc. Constantinop. cap.
23.

1020, the

1020, the Church, and the Patri-
arch of Constantinople being in
some contention with Rome, Leo
the 9 wrote a Letter to Michael
the Patriarch of Constantinople re-
presenting certain abuses of that
Church, and among others that
they were said to have promoted
Funnels to Priesthood, and there-
by also a greater inconvenience
fallen out, that a woman had cras-
tily crept in to be a Patriarch.
Now no doubt (say they) Leo
would never have durst to write
this, if the Patriarch might have
returned the matter back upon him
again, and said; this was but a
flanderous report, falsly raised
against the Church of Constantinople
but that a woman indeed had been
promoted in the Roman Church.

This argument is very weak in
my judgment, for any to presume
in this, that Leo would never at first
that against Constantinople, whereof

Rome it self might be convinced ;
 to prove this no unanswerable ar-
 gument, it is usual for the Papists to
 object that against others, whereof
 they themselves stand most guilty ;
 and with the Proverb, cry *Whore*
first. How do they exclaim against
 the Clergy of *England* for want of
 Continency ? and yet is it not well
 known ; how their Priests, and
 Monks, like g fed horses, have nei-
 ghed after their Neighbours Wives,
 and their Nuns have opened their
 feet (to use the *h* Prophets phrase
 when he speaketh of such like
 Light-skirts) to every one that pas-
 sed by, and have multiplied their
 Whoredoms. *Taceo de fornicatio-*
nibus, et adulteriis a quibus qui alieni
sunt, probro ceteris ac ludibrio esse
solent Spadonesque, aut Sodomite ap-
pellantur, saith *i Nich. Clemangis*,
 speaking of the Romish Priests. I
 say nothing of your Priests fornications,
 and adulteries, from which
 crimes,

g. Jerem. 5.
8.

h. Ezech. 16.
25.

i. De Prasuli-
bis Simoniacis
in Bibliotheca
Patrum.
Paris 1576.
p. 655.

crimes, if any man be free, he is made a laughing stock to the rest, and either called an Eunuch or a Sodomite.

Laici usque adeo persuasum habent nullos calibes esse, ut in plerisque parochiis non aliter velint Presbyterum tolerare, nisi Concubinam habeat: quo vel sic suis sit consultum uxoribus, quæ ne sic quidem usquequaque sunt extra periculum, saith the same man.

The Lay people are so convinced of the incontinence of all Priests, that, willingly they would not admit of a Parish Priest, unless he have a Whore of his own, that so they might preserve the Chastity of their own Wives; and yet fall short of their expectations, by reason of the leachery of the Priests.

Fornicantur complures Monialium cum suis Prælati, ac Monachis, et conversis, et in Monasteriis plures parturiunt filios, et filias quos ab iisdem Prælati Monachis et Conversis

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fornicarie, seu ex incestuosa coita conceperunt, saith Theodoricus de Niem, Secretary to Pope Urban the 6, thus proceeding, *et quod miserandum est nonnulla ex huiusmodi Monialibus aliquos foetus earum mortificant, infantes in lucem editos trucidant, &c.* Nuns committed fornication with Bishops, Monks, and Converts, and are delivered of sons and daughters within their Monasteries, which were got by those Persons Fornicator-like, if not incestuously; and which is most to be lamented, very many of these Nuns by internal receptions destroy the fruit of their womb; and many kill them after they are born.

k Clemangis
de corrupto
Eccles. statu.

Quid obsecro aliud sunt hoc tempore puellarum Monasteria, nisi quaedam Veneris execranda prostibula & lascivorum, et impudicorum juvenum ad libidines explendas receptacula? ut idem sit hodie puellam velare, quod & publice ad fornicandum exponere?

What

what are Nunneries I pray now, but
 cursed Stews, and Meeting-places, for
 wanton, and shameless youth to
 satisfy their lusts in? So that now it
 is all one to make a *Wench* a *Nun*,
 and to make her a *Whore*.

1. *Johannes Cremensis*, a Romish
 Cardinal, held a Council at Lon-
 don in the year 1125, wherein he
 inveighed bitterly against such
 Priests, as kept Concubines, say-
 ing, *summum scelus esse a latere me-
 retricis ad corpus Christi conscien-
 dum surgere*; it was a damnable sin
 for a Priest to arise from the side
 of a Whore, and go and administer
 the Body of Christ; yet he himself
 loved a Whore with all his heart;
 for we may read in our English
 Stories, *ipse cum eodem die Corpus
 Christi consecisset cum meretrice post
 vesperam interceptus est*; he him-
 self was taken with a Whore the
 same night after he had said *Mass*,
ipso facto.

1 He. Hun-
 tington, hist.
 lib. 7. ad ann.
 1125. Roger
 Hoveden An-
 nal. pars prior
 in Hen. 1.
 1126.

Again, they condemn us of ignorance, saying, we dare not dispute with them in matter of Religion, and if any of us are so confident, we are easily baffled, being not able to produce so many arguments in our own defence as our Adversaries do for us, applauding themselves, and debasing us, and yet it is easy to prove that their Priests, and Monks are generally like the threescore thousand *Ninivites*, who had not so much wit as to discern between their left hand, and their right.

Videas admitti in Sacerdotium ceterosque sacros ordines homines idiotas & illiteratos, &c. saith *Clement*, speaking of the ignorance of the Romish Clergy, thou maist see ignorant and illiterate persons advanced to the Priest-hood and other holy orders, which can hardly read; and farther complains, how many are there now adays preferr-

ed

in *Brislow*
Maius. 3.

in *Jonas. 4.*
11.

ed to Bishopricks, who so much as
cursorily have neither read, or heard,
or learned the holy Scriptures: and
saith o *Duarenus*, *Hoc saculo Epis-*
copatus & Sacerdotia indoctissimis o *De Sac.*
hominibus, & a religione alienis de- *eccl'es. Minis.*
ferrī salēti----- hodie Episcopi nostri *Benef. lib. 1.*
(paucis exceptis) sacrarum literarum
scientia ceteris ex populo longe infe-
riores sunt. In this age Bishopricks
and Personages are bestowed on
most unlearned and irreligious
men, &c. and saith, p *Aeneas Syl-* p *Comment.*
vius, *pudeat Italia sacerdotes, quos* *de diu &*
ne semel quidem legisse constat novam *fact. Alfons.*
Legem. It is a shame to Italy that *Regis lib. 2.*
her Priests never read over the New *Apothegm. 17.*
Testament: and as another says,
Ecclesiarum regimina minus dignis
(Roma videlicet) committuntur qui
ad Malos magis quam homines pa-
scendos & regendos essent idonei,
that the government of the
Churches even at Rome, is com-
mitted to unworthy Persons, who
are

are fitter to look to the keeping of
Mules than Men.

q De corrupto
Eccles. statu.

q Clemangis speaking of the Ro-
man Worthies, saith, *Siquis desidi-
osus est, siquis a labore abhorrens si-
quis in otio luxuriari volens ad sacer-
dotium conuolat: quo adepto, se sta-
tim ceteris sacerdotibus adjungit, qui
magis secundum Epicurum, quam se-
cundum Christum viventes & cau-
ponulas seduli frequentantes, potan-
do commessando, pransitando convi-
uando cum tessaris & pilo ludendo
tempora tota consumunt, &c.* If
there be any lazie fellow, one that
will not work, but indulge his sen-
ses he is restless till he is be-priest-
ed, and when he is made one, and
hath gotten a Benefice, he consorts
with his fellow Priests as sensual
as himself, and then he and they
live more like Epicures than Chri-
stians; Drinking, Eating, Revel-
ing, Playing, Damming and being
tippled, Swear and Fight, whilst
others

others as they come reaking hot
from filthy carnal satisfactions, ad-
dress themselves to the Holy Al-
tar.

*Asciscantur nunc (saith r Platina) r In vita So-
non modo serui & vulgo concepti ac zimi.
nati verum etiam flagitioso quoque
geniti. Now adays not only Ser-
vants and vulgar Persons are ad-
mitted to be of the Clergy, but e-
very vile fellow, and the brats of
such like Persons.*

And saith *Lindan, ex Aulicis per- (Panoplia
ditissimus & quod omni etate fuit lib. 4. cap.
post Christi annorum memoriam in- 77. p. 405.
audiam ex militibus deploratissimis
hisq; sanguinariis De loco ad Ecclesie
collocantur; imo repente intrudantur
gubernacula quid quod puorilis & a-
dolescentulis creduntur hac tractanda.*

The worst of Couriers forlorn
and bloody Soldiers (a thing never
heard of before among Christians)
are all on a suddain thrust in upon
the Church to manage it in Gods
stead,

stead, yea, Boys and youngsters are made Bishops and Prelates in the Church.

† In Epistola
3. ad Impera-
torem.

As the Papists tax us with ignorance, so they do with falsehood, of which they themselves are most guilty. For instance † *Agatho* a Pope avoucheth, that the Roman Church never swarved from the tradition of the Apostles, that she never gave Ear to novelties, that the Popes Predecessors had ever boldly strengthened their Brethren according to Christs commandment to *Peter*; for proof hereof, he appeals to all the world. In like manner

¶ In Epistola
1. ad Michae-
lem.

Pope *Nicolas* boasts, that none of the Popes was ever suspected to have held an error; and *Victor* was supposed to have held, that Christ

x Hist. Eccl.
lib. 5. cap. 28.
y Contra
Praxianum.

was pure man and not God, which is attested by x *Eusebius*: *Zepherinus* was suspected of *Montanism*, so faith y *Tertullian*: *Marcellinus* sacrificed to Idols according to z *Damianus*

z In Pontifi-
cali in vita
Marcelli.

sus

his report, and acknowledged by *Bellarmin*, though denyed in part by *Baronius*: *Liberius* subscribed to the *Arian* heresy; so say *Manassius*, *Jerome* and *Sozomen*; and to be short, that *Honorius* the first was a *Monothelite*, and for that condemn'd by name in the sixth and seventh general Councils. From hence I gather; that *Pope Agatho* was not Infallible in his judgment, neither am I apt to believe that the Sons of that Church are less fallible. It is not their bare saying that this is so and that not so, but the proof they produce must be consider'd, according to validity.

And now the Papists, not knowing hardly what to say for themselves, suggest this, a that though men at that time had been so far bewitched or mope-eyed, as not to distinguish a man from a woman, yet God himself, who appointed and ordained the Seat of *Peter* to be the

a *Chubb. An-*
notat. in *Plat.*
in *vita Johan.*
8. *Harding*
in his *Answer*
to *Ep. Jewels*
Apology.

the rule and direction of the whole Church, should never have departed so far from his merciful providence, as to suffer the same to be polluted by a woman incapacitated for holy orders, and a *Puitana Errone* to boot.

I would willingly understand why might not the Almighty suffer that Church to be polluted by a Woman, as by so many Monsters and Beasts of Mer, as several Pontifical Writers have discovered; who ingeniously, rather than they would prejudice, have confessed the wild actions of their brethren to their everlasting shame and infamy. Why might she not sit there as well as *Sabinian*, whom though a Pope, I must call by reason of his exorbitant wicked life; I cannot call that miscreant by a name bad enough, and as he lived sinfully, he died fearfully. Why might she not sit there as well

h. Esauical.
Temp. ad an.

6140

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well as Stephen the 6, who dig'd
up the Carcass of Pope *Formosus*
his Predecessor, and as if living,
had it arraign'd before a Council
of Bishops, and condemn'd, &c.
as I have afore recited. VVhy
might She not sit there as well as
c Boniface the seventh, who rob-
bed *St. Peter's Church*, and fled for
a time to *Constantinople*, who after-
wards by *Simony*, and the Mur-
ther of two Popes, got into the
Papacy, who in mischief, excelled
all the *Ruffins* and *Bandities* of his
time for cruelty, and for the Ruin
of his Country *Sylla* and *Catalina*
come short of him. Thus much
Baronius confesseth, and at length as
he lived like a Brute, so he dyed
like a Beast; these are his words,
*Bonifacius 7 annumerandus inter Fa-
mosos latrones & potentissimos grassa-
tores atque patrie proditores Syllae &
Catalinas horumque similes quos omnes
superavit sacrilegus iste turpissima
nece*

*c Plat. in
vita Bonif.*

*d Annal. Tom.
10. ad annum
985. nu. 1.*

necesse duorum Pontificum. And why might she not sit there as well as *Sylvester* the 2 that famous Conjuror; who gave himself both body and Soul to the Devil, that he might get the Popedom, and whilst living was hurried away whither no mortal ever yet could tell. *Platina*, in his Lives of the Popes, wittesthus of him, that *ambitione & diabolica dominandi cupiditate impulsus, largitione primo quidem Archiepiscopatum Rhemensem inde Ravennatem adeptus Pontificatum, postremo maiore tonatu adjuvante Diabolo consequutus est hac tamen lege ut post mortem totus illius esset cujus fraudibus tantam dignitatem adeptus erat: Sylvester* the 2, being damnable ambitious, got first by bribery the Arch Bishoprick of *Rhemes*, then that of *Ravenna*, and after that by the Devils help, the Bishoprick of *Rome*, yet upon this condition, that when he dyed he should be wholly his, by
 whole

whose means he had attained such dignity: Sigibert confesseth in a manner the same thing, for he saith, *non per ostium intrare creditur*, he got the Popedom by indirect course, for a *quibusdam Negromantia arguitur*, he was suspected of Negromancy; the like is affirmed

by Cardinal *e Benno*, by *f Martinus Polonus*, by *g Stella a Venetian*, by *h Philippus Bergomensis*, by *i Ranulfus Cestrensis*, by *Matthaeus Westmonasteriensis*, by *Fascicalus Temporum*, by *Charanza*, and by *Aeneas Sylvius*.

e De vita & gestis Hildebrandi.

f In Chron.

ad an. 1007.

g De vitis

Pontif. in

Sylvest. 2.

h Supplement.

Chron. ad an-

num 997.

i In Polychron.

lib. 6. cap. 14.

William of Malmsbury, having related the same Story in effect with the above named Writers, &c.

supposeth that some might reply, this is but a made Tale, *Sed hæc vulgata fîcta crederet, aliquis eo quod solet Populus literatorum famam laudare dicens illum, loqui cum Damone quem in aliquo viderint excellentem opere*; because the common pro-

L

ple

k Lib. 2. de
gestis Rerum
Aug. cap. 10.
fol. 36.

ple are wont to say, that Scho-
lars, who are singular or excellent
in any thing, are cunning men, or
deal with the Devil; yet he con-
cludes, that he believes it for true,
for *mihi vero fidem facit de istius
sacrilegio inaudita mortis excogitatio,*
k saith he, I am verily perswa-
ded Sylvester was such a Villain,
because of the strangeness of his
death, *Nam cur se moriens excar-
nificaret ipse sui corporis horrendus
Lanista nisi novi sceleris conscius
esset?* For why should the But-
cherly fellow have torn his own
flesh as he did, but that he was
guilty of some strange sin.

1 Sigonius de
Regno Italia,
lib. 8. ad an-
num 1048.

To proceed; why might not
Pope Joan sit in the Papal Chair
as well as *Benedict* the ninth that
ugly Monster, as *Platina* calls him,
Teterrimum Monstrum, who got the
Popedom when he was 12 years
old, who when he was cast out for
his unworthiness by strong hand,

got

got it again within few dayes after,
and for fear he could not keep it
long, sold it to another for mony:
who after his Death appeared
partly like an Ass, partly like a
Bear, confessing that he carried
such a shape, because he lived so
much like a Beast in his life.

Why might she not sit in St.
Peters Chair as well as *m Boniface*
the eight, who when according to
custome, on *Asb-Wednesday*, when
he should have laid ashes upon an
Arch-bishops head, and religi-
ously told him, that he was but
Ashes, and should return to Ashes,
he cast them in the Arch-Bishops
face and eyes, maliciously telling
him, that he was a *Gibelline*, and
that he should dye with the *Gi-*
bellines; of whom *Celestinus* his
Predecessor, a man famous as they
say for Miracles, *n* professed that
as he entred life a Fox, he should
reign like a Lyon, and die like a

m Per. Crin-
tus de honesta
discip. lib. 8.
cap. 13.

n Ascendisti ut
vulpes, reg-
nabis ut Leo,
mories ut
canis, & ita
sane contigit,
Tho. Walsing-
ham in Edu. 1.

dog, which fell out accordingly.

o Abbas Us-
pergensis in
Chron. ad an.
1080.

Why might she not sit there as well as Gregory the 7, commonly known by the name of *Hildebrand*, who set the o Church and Commonwealth on fire; who hired a villain to tumble down great stones from the Battlements of a Church upon the Emperours head, to squeeze him to pieces, whilst he was at prayers, as Cardinal *Benno* reports, who cast the Sacrament into the fire, who usually carryed about him a Conjuring-book; who soundly basted his Predecessor *Alexander*; who wrested the Scriptures to cover his lewdness: p who at his death confessed, that the Devil set him on work to provoke God to wrath against the World.

p Florentinus
Vigornierfis
in Chron. pag.
641. Mar.
Paris in Guil.
Conquest.
An. 1086.

Why might she not sit there as well as *John* the 23. (*Onuph. Appendix 24.*) who was fitter for the Camp than for the Church; for
Pro-

Profaneness, than for Piety; as knowing no Faith, no Religion at all; who openly professed that there was no life after this, (*post mortem nulla voluptas*) but that it was with Men as with Beasts: who, in a word, lived so scandalously, that he was commonly called the Devil Incarnate.

Why might she not sit there as well as *John* the 12. *q* who made Deacons in a Stable, who made a Boy of ten years old a Bishop; who made the *Lateran* a common Bawdy-house; who drank to the Devil; who, when he was at Prayers, invoked *Jupiter* and *Venus*, and other Idolatrous Gods of the Heathens, who at length was slain even by the Devil himself, whilst he was committing Adultery, as I said before. If it cannot be denyed that God hath suffer'd these and as many as wick-

*q Luitprand.
Hist. de Eu-
rop. gesta-
rum, lib 6.
cap. 7. 8.
et 10.*

1 Part. 2.
 Tit. 16. cap. 1.
 Sect. 7.

ed as any of these (except the last recited) to seat themselves in St. Peters Chair, we need not wonder with *r Antonius* at the story of Pope *Joan*, and say, oh the depth of the Wisdome of God, how incredible are his judgments ! &c.

And now let me ask any Romanist this question: how should this tale of *Pope Joan* arise if there had not been such a Pope ; Was there ever such a Smoak and no fire ; such a report, and no Probability : To this some Romanists do say, that great lyes do always arise out of some Truth : *omnia insignia mendacia ab aliqua veritate originem habent*, saith *Onuphrius* in his notes on *Platina* in the Life of *Pope Joan*, and so did this, confessing that *John* the twelfth was a Whore-master, and among other of his *Bona Roba's*, or Wenches that he kept, there was one called *Joan*, who was all in all with him, and

and ruled the roaft. Now the people perceiving what interest ſhe had in, and power over him, condemning him, gave her the appellation of Pope. Whereupon the Churches enemies took occaſion to ſlander the Church, as though the Church had (indeed) a woman Pope. And this *Onuphrius* proves out of *Luitprandus Tici-* *Loco ſupra citato.*
nenſis a Writer of that Age, who affirms, that *John* the 12 had three famous Strapping Whores, of whom the handſomeſt, and conſequently the beſt beloved, was called *Jean*. In answer hereunto, I read in *Luitprandus*, in the place *Lib. 2. cap. 6. & 7.*
 cited by *Onuphrius*, that *John* the 12 kept one eminent whore whom he called *Raynera*, whom he made Governour of many Cities, and on whom he beſtowed many Golden Croſſes, and Chaliceſ belonging to *St. Peter*, and relates further, that he kept another cal-

ed *Stephana*, and that he debauched and vitiated married wives, widows, and Maidens, who came to visit the Apostolical Churches, and withal writes, that he kept a third called *Anna*, who was a widow, and not so, but kept her Neece to boot; making the Palace *Lateran* no better than a Bawdy-house, but he nowhere mentions any *Joan*, on whom that continent and worthy head of the Romish Church *John* the 12 doted. *Onuphrius*, I suppose, wanting Specacles mistook *Joanna* for *Anna*.

I but say some, *John* the 9 was made Bishop of *Bonony*, then of *Ravenna*, and at last Pope of *Rome*, by the means of one *Theodora* a very famous Whore, who in those days, at *Rome* over-ruled all affairs Ecclesiastical or Political. Now it being generally observed how prevalent this *Theodora* was with this *John*, and how much a
 slave

slave he was to all her Humours
and commands, he was concluded
to have deserved rather the name
of a woman than a man, and there-
fore called him *Joan*, not *John*;
and upon this account arose the
report of a Pope *Joan*; and to back
this assertion, *u Aventinus a Ger- u Annal. l. 4.*
mane is produced; but *Genebrard*,
who is a profest rigid Papist, dif-
fers in opinion; for saith he, *Aven-*
tinus lib. 4. Annal. fabullam esse as-
serit a Theodora nobili scorto ortam;
ego vero arecentioribus adulatoribus
in Romana sedis odium; that is *A-*
ventinus holdeth that this tale arose
by reason of a noble Whore called
Theodora; but I think some later
sycophantising Parasytsof the Em-
perors, invented this story, to dis-
credit the Papal seat: I know not
but that *Genebrard* may be as au-
thentick as *Aventinus*, since he spent
x 10 whole years upon his Chro-
nicle.

x *Prefatio*
Chronog. ad
Pontacum.

Besides

Besides, suppose we allow that John who was first Bishop of Bonony, then of Ravenna, and lastly of Rome, came to those Bishopricks by the means of Theodora a famous Whore; in respect whereof, Cardinal Baronius questions whether he was a Pope or not, and terms him sometimes *y Pseudopontifex*, and *Anti-papa*, a false Pope, and Anti-pope, *z* sometimes *intrusor* & *detentor injustus Apostolicae sedis*; an intruder and an Usurper of the Apostolical chaire; yet I deny that this was John the 9, but John the 10: John the 9 took no indirect courses to gain the Papacy, but lawfully and honestly, and died naturally, as the said *a* Cardinal reports: but so did not this, *b* This confirmed a Child under five years of age in the Arch-Bishoprick of Rhemes, at which fact Baronius stands amazed, and could not forbear saying; than this *c turpior nullus*

y Annal. ad
annum 912.
num. 12.

z Ad annum
918. num. 2.

a Annal. Tom.
10. ad annum
501. num. 1.
b Frodoard
Hist. Rhem.
lib. 4. cap. 19.

c Annal. num.
11.

nullus cujus sicut ingressus in Cathedralam Petri infamissimus, ita & exitus nefandissimus: there was never a filthier fellow than this. This entred with infamy and dyed fearfully: this was stifled with a pillow by the procurement of one as famous for Whoredom as *Theodora* who preserved him.

Now suppose he was *John* the ninth; if his loose carriage with *Theodora* gave occasion of the report of a Woman Pope, why was it not recorded, as hapning in his time, but above forty years before his time; *John* the ninth was constituted Pope in the year 901, yet this story is recorded as hapning about the year 854, to this the Romanists reply, that this came to pass by the subtilty of the reporters, for say d they, about the year d Florimond. cap. 30. nu. 8. 800, the Empress, who in a manner ruled all the world, was called *Theodora*. Now these trifling
Tale-

Tale-tellers (to use their own words) hearing of a Pope *Joan* in *Theodoras* time, chopt it into the time of *Theodora* the Empress, who lived about thirty years before *Theodora* the Harlot.

I do think this rather argues simplicity than subtlety in the Reporters; for *Cui bono*, whether it hapned in the one or the other *Theodoras* time? But it carries no colour of truth with it; for *Theodora* the Empress never carried any sway in *Rome* at all. At *Constantinople* for a while, in the time of her Sons minority, she had great power: e but in Pope *Joans* time she was turned out of office or de-vested of that Power she had assumed in *Constantinople*, nay, she was deposed of her regency, and thrust into a Monastery where she was detained till the Expiration of her life.

e Baron. an-
nal. Tem. 10.
ad an. 855.

Now,

Now, since this fallacy will stand them in no stead, they imagin this tale, as they call it, arose from *John the 8*, for *John the 8*, say they behav'd himself not like a man to *Photius* Patriarch of *Constantinople*, but sheepishly, and like a woman; for he received *Photius* into Communion, who was excommunicated by his Predecessors. *John the 8*, suffer'd himself to be overcome by half a man, whereupon, in reproach, he was called, not *Papa sed Papissa*, and this they farther on *Baronius*, of which he writes in his *Annals*; but how justly let any judge, since he is one of those who affirm that the rumour of the Church of *Constantinople* oversight, in suffering a woman to creep in to be Patriarch, occasioned this tale against *Rome*, according to his own words, *quæ ita erant fama vulgata de Ecclesia Constantinop. conversa in Romanâ Ecclesiâ a schismatibus eam odio*

odio prosequentiſſimas, & calumniis proſequentiſſimas quis non intelligat, ſaith *Baronius* in his *Annals*, who is he ſo ignorant, that underſtands not that what was reported of *Conſtantine*, the ſame was turned by *Schiſmaticks* as ſpoken againſt *Rome*.

f *Annal. Tom.*
10. ad annum
853, nu. 66.

With what honeſty can he affirm both, ſince if he acknowledgeth if there had been but ſome flying tale of any ſuch accident at *Rome* in former days, *Pope Leo* ſhould firſt have cleared it before he had charged the Church of *Conſtantine* with the like. And was there not ſuch a flying report of a woman *Pope* before *Leo* the 9th his time, in *Baronius* time? How then did *John* the 8th occaſion ſuch a report who lived 140 years before *Leo*.

Many more objections I could here inſert, and answer, but that I think I have produced enough
al-

already to convince any man un-
 biassed, of the reality and the truth
 of this Story, that there was a Pope
Joan. But suppose this Story to
 be true, what prejudice is this to
 the Church of *Rome*? Yes, very
 much, for if she was Pope, then it
 will necessarily follow, that the
 Roman Church once hopt head-
 less; for the Church according to *g Bellarm.*
lib. 3. de Ecclesia.
 cap. 2.
 is defined to be a com-
 pany of Christian-men professing
 one Faith, under one head, to wit,
 the Pope: but she, however she
 carried the name of Pope, was
 no Pope: *h* for a Woman is not
 capable of Holy Orders: where-
 fore a Woman cannot play the
 Pope; therefore all the time of
 Pope *Joan*, the Church hopt head-
 less.

*h Rhem. an-
 not. in 1 Cor.
 14. v. 34.*

The Papists do acknowledge
 this for a great inconvenience,
 that the Church should lack a true
 Head for the time, but that's not
 so

so great a matter cry they: for so she doth when any Pope dieth, till another be chosen. If this be granted, what a pittiful case is the Church in then? Since Christs time above 250 Popes, and by consequence, then the Church hath been headless 250 times, yea and sometimes between the death of one Pope, and the choosung of another, there have passed many days, many months, and some years, as you may read in History, and particularly *Bodin*; that after *Felix*, sometimes Duke of *Savoy*, *St. Peters* Chair stood empty Ten years. Now, if the Church be headless, where lies her understanding; what shall guide her when she is bereaved of her Head?

But let us weigh another objection, did not (say they) *St. Austin* hold this opinion upon supposition of a like case, that the Church of Christ should not be prejudiced?
Did

Did not *k* he, having recited the *k* *Austin.*
 Popes Names from the time of *Epist. 165. ad*
 Christ to his days, make this de- *litteras eius.*
 mand? VVhat if any Judas or *dam Donniff.*
 Traytor had entered among these,
 or been chosen by the Errour of
 Men? and answereth presently,
Non prajudicaret Ecclesia, & inno-
centibus Christianis. According to
 the body of the Popish Doctrine
 this must be denied: for the Pa-
 pists hold that the Pope is head of
 the Church, and that it is necessary
 to salvation to acknowledg him the
 head; but so did not *St. Austin.*
 The Papiſts hold that in a true
 Church, one Biſhop muſt lawſul-
 ly ſucceed another, or all is
 daſht out; but ſo did not *St. Au-*
ſtin: for he puts the caſe, that ſome
 Traytor *ſubrepiſſet*, that is, had
 come in not orderly into the Biſhop
 of *Romes* ſeat: and yet reſolves
 that that was not prejudicial
 to Gods Church. Let the Pa-
 piſt

pist conform himself in these two points of the Popes head-ship and succession to St. Austins judgment, and, then he may the better say in this case of Pope *Joan*, that which St. *Austin* said in the case proposed; that she had not prejudiced the Church of Christ.

Now if it be true that there was a Pope *Joan*, the Church of *Rome* must be discarded as no true Church: for thus I argue, that is no true Church which cannot give in plain authentical writing, the lawful, orderly, entire, (without any breach) and sound sincere succession of Bishops: but your Church if *Joan* was Pope, cannot give in plain authentical writing the lawful, orderly, entire, &c. For by reason of her, *Benedict* the 3 could not orderly succeed *Leo* the 4; for she was a bar to his succession; by her a breach was made in the rank of Popes; and as she was

a notorious Whore, so she was no fool; as she shamefully baffled the Doctors with her learning, so she outwitted them with her policy, and sate in that seat which properly belong'd to men, to the confusion of the Romish Church and perpetual infamy of her Clergy.

Lastly, if it be granted there was such a Pope, then Popish Priests may well doubt of the lawfulness of their Mission, and Lay-Papists of the sufficiency of their absolutions which the Priests give them on auricular confession, and of the truth of the real presence and transubstantiation. / For unless the

*1 Tolet. summa
Casuum Con-
scientia lib. 1.
cap. 1.*

Popish Priests be admitted by a lawful Bishop, their Priesthood is insignificant and of no effect: *m* unless Lay-Papists be absolved by a Lawful Priest, their absolution is nothing worth: and *n* unless the words of Consecration be uttered by a lawful Priest, intent upon his

*m m Concil.
Trident Sess.
14. Can. 10.*

*n Bellar. l. 4.
de Eucha.
cap. 16.*

business, ther follows no substantial change in the Creatures of Bread and Wine. Now how can the Priests say they were inducted by lawful Bishops, or the Lay-man absolved by lawful Priests, or Masses said by them, seeing we read (as I said before) that Pope Joan gave orders, Pope Joan made Deacons, Priests, Bishops, and Abbots. For it may be well enough supposed that the Priests of this present age are descended from those who received orders from her. Her successors dealt not with her Shavelings, as Pope John the 12 did with Leo the 8 his Shavelings. p John the 12 degraded them all, and compelled every one of them to subscribe a Paper, wherein was writ *Episcopus meus* (meaning Leo the 8) *nihil sibi habuit, nihil mihi dedit*, he had naught for himself, and gave naught to me: but so did not Benedict the third with Pope

p Sigibert in
Chron. ad an.
963. Baronius
Turgetemata
Ec.

Pope *Joans*. To what hath been said I know not what any Romanist in any probability can reply, unless he say as Lawyers in the case of *Barbarius Philippus*, *Communis error facit jus*; yet that will not serve the turn, for though it may be so in matters of the Commonwealth, in matters of the Church it cannot be so; for an error in the beginning touching the Church, proves often an heresy in conclusion. In matters of the Church prescription adds no credit to actions of evil beginning.

F I N I S.
